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THE NATURAL LAWS

OF

SEXUAL LIFE

MEDICAL-SOCIOLOGICAL RESEARCHES

BY

DR. ANTON NYSTROM

STOCKHOLM.

AUTHORIZED TRANSLATION FROM THE THIRD SWEDISH EDITION

BY

CARL SANDZEN, A. M., M. D., PH. D.

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ST. LOUIS

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AUTHOR'S PREFACE.

The ignorance regarding sexual conditions prevailing among the laity, married and single, causes constant suffering, unhappiness and diseases. Enlightened men and women have for some time past endeavored to spread knowledge of general hygienic conditions, but very little has been done for education in sexual matters, and the sexual life, which is fully as essential as the knowledge of digestion, diet, breathing, chemical constitution of air, etc.

Works have been published purporting to cover this subject, but they usually have been lacking in scientific truth and purpose far more so than books dealing with other biological questions. The sexual function is closely related to the moral, and consequently, theology, with its supernatural ideas, etc., has influenced many writers to such a degree that their views and opinions of morality have been false and onesided; therefore, the relations between sexual instinct and willpower have been displayed in a false light, a theological rather than a physiological.

Let us therefore consider the absolute necessity of a strictly scientific and unprejudiced exposé of the sexual life, its laws and the nature of love. Being no romanticist or poet, I do not write of love, inspired and lead by fantasy, but intend to treat the subject as an earnest investigator from a purely scientific point of view, describing personal experiences and observations. The sexual life, love and matrimony of

different times and people will be described, proving the influence of social and religious opinions upon sexual life.

I sincerely desire to give truthful and reliable information on this subject, so differently viewed and considered even in our present time. This is done with the full knowledge of protest and enmity from people, who prefer obscurantism and hypocrisy. Truth and humanity are the sole influences which prompt the writing of this work. An effort will be made to disperse ruling prejudices, founded upon false teachings, contrary to the laws of nature. Its purpose is to prevent and lessen suffering and unhappiness and increase personal happiness, endangered by ignorance pertaining to the subject of this treatise.

The pessimism and repugnance of life, increasing so fearfully, the numerous suicides, etc., in our days, often stand in closest connection with disturbances of sexual life. No wonder! The natural gratification of the sexual function is in the majority of people a necessary condition to perfect health, and upon it depend love of life and labor.

Obstacles to the normal gratification of the natural function necessarily lead to misery, melancholy and aversion to life. The most deplorable condition is, that in the development of culture it has led to such abnormal social conditions that many young men and women must dismiss every hope of marriage at an early age, and consequently are forced to live an unhappy sexual life. The normal expression of life itself, and the abnormal social conditions with their sufferings, evoked by prevailing prejudices and false ideas of morality, have taught us what sexual life is,

and compelled us to understand the requisite of the same. The sexual conditions have their shadows, and we must witness many degrading, low, horrible things, but we also see magnificent expressions of greatness and idealism. The idealism of sexual life can only be understood by the naturalist. Nature, despite its many shortcomings, is full of beauty and sources of happiness, and one certainly may derive benefit therefrom, if one only understands nature aright. Many other reasons have dictated this book. Everywhere in the civilized world the question of battling against prostitution is a vital one, as it is followed by misery in many forms, dreadful veneral diseases, etc.

The labor question is everywhere on the social program. The author wrote a book on marriage, pauperism and prostitution, but has found that the sexual life and its laws is the question which must first be treated and solved ere a solution of the other questions can be found.

A special cause of the publication of this book has been the so often repeated confidential communications of patients concerning their unhappiness and sufferings caused by sexual conditions. Several such confessions are herein published. The sufferers themselves will describe the history of their misery and diseases. Health as sickness may speak its own language. The laws of nature will be explained to those who desire to understand them, and the devastations of health and happiness, necessarily following the violating of sexual laws will be shown.

ANTON NYSTROM.

Stockholm, July, 1904.

TRANSLATOR'S ANNOUNCEMENT.

Dr. Anton Nystrom has for thirty years been an intrepid and knightly defender of the small and lonely in this world and of woman especially, whose position has been more or less that of a slave or servant. He has written valuable treatises on various topics which have everywhere been accepted as a valuable and reliable source of information. The great personality, deep learning and keen observation of the author have made his books a great success and they have, at their very appearance, been translated into several languages. "The natural laws of sexual life" has seen several editions, not only in Swedish, but also in German and French, and I am positive, that the enlightened part of our own people will receive the English edition with due respect and with the spirit in which it was written.

DR. SANDZEN.

Kansas City, Mo., Jan. 1, 1906.

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CHAPTER I.

SEXUAL SENSE

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While sexual desire in uncivilized people, or in those possessing only a low degree of culture and in degenerates, is a natural passion, it assumes a different character in people of more advanced culture and true refinement. In exalted individuals it is a desire, but not a brutal one, being mixed with other instincts and qualities destined to evoke noble feelings, and love of everything which is high and beautiful in life.

The English psychiatrist, Maudsley, is fully justified in saying: "If man were robbed of sexual desire and everything mentally connected with and emanating from the same, almost every vestige of poetry and perhaps all moral sentiment would be torn from his life." One thing is certain, that sexual desire is the most powerful impulse of amassing wealth and establishing homes. It excites altruistic qualities, love and kindness, patience, mildness, sense of duty, general love of fellow beings as well as creates æsthetic sensations, etc.

The connection of the opposite sexes through love is a necessary natural law and one of the most beautiful phenomena in life, though it may appear vulgar and disgusting, and narrow theology has misinterpreted and described it as simple lust. This natural law attracts one sex to the other with the strongest of all passions, and this, nature's unchangeable demand, is necessary for the creation of new beings, endowed with vitality and power, prepared for the successful struggle of existence.

The sexual desire has usualy been considered the same as desire of propagation, but this is false. It is indeed doubtful if really a propagation desire exists in man; if it does exist, it is an exception—not the rule. There are a few solitary women who nurse a powerful desire to become mothers, without feeling sexual desire for the male sex—their only love of man being an estimation of his natural position as father of the expected child. Dr. Moll claims that the false understanding of sexual desire as only a desire of propagation, or in other words—mistaking the conscious effect (act) of the desire for the un-

concious purpose of the same—has lead to these peculair opinions.

The subjective side of sexual desire is what Hegar calls the desire of copulation which serves the purpose of propagation. When love exists between two individuals of opposite sex, and the two enter into bodily connection, it is not the desire to create children which is the ruling passion, but the sympathy and sexual passion for each other which finds its normal consequence in the act of copulation. The wish to bear children is a far different desire of lovers, and it is often developed later, and depends upon thoughtful reasoning more than mere instinct and should consequently not be called desire or instinct.

Copulation is the natural act, in which a man and woman enter into the most intimate relations, and which is a necessity and a condition for the propagation of mankind. The great French scientist, Buffon, considered copulation as a special sense. Even though one cannot agree with him therein as it is an action and nothing else, there certainly exists a special sexual sense, the erotic sense.

The sexual desire can be subdivided into two separate subdivisions according to the physiological procedure: 1. the ejaculation—desire. 2. the embrace —desire. The former is the physical necessity, (desire) of emptying certain fluids especially secreted for the purpose, and the latter is the sympathetic desire to come within closest contact; to fondle and embrace the other sex. Moll calls them: "The *detumescens* and *contrectation* desires.

The function of propagation is not synonymous with sexual desire, and still less with love. This

can easily be understood by careful observation and study of phenomena connected with sexual functions. The majority of loving beings propagate themselves without being conscious of the purpose of the sexual union. One cannot speak of love under such conditions, because love exists first and only where the enacting parties are fully conscious of the character of their act and are led by a personal free feeling and sympathy for each other.

Propagation (impregnation) even in man may take place minus love for example in a brutal assault (rape); matrimonial union without love—a sordid lamentable "status rerum" frequently seen in our days when money, position, birth, etc., usurp the place of love. Only through fully conscious, free sympathy does the sexual desire become love, the irresistible power, which conquers every obstacle. The sexual desire of animals is an unconscious and automatic attraction of one sex to the other, and cannot be termed love.

The power of reasoning, etc., in man subjects the sexual act to gradual development, and connects æsthetic cravings for it. The purpose of intercourse is certainly not merely only to create children. If this were the case in the monogamic marriage only one intercourse would take place during a year, since this is all that is necessary for impregnation. If parents considered themselves unable to raise more than two or three children, they should only have intercourse two or three times during their married life, or sufficiently to create the desired number of children, after which their connections should forever cease.

There certainly are people who proclaim such irrational unnatural teachings, but the great majority of normal people consider it impossible and contrary to common sense and nature's requests. A few phlegmatic, cold, ascetic, sickly or otherwise abnormal people, may follow such a regime, but usually nature enforces obedience to its laws and plainly teaches that propagation is not the only purpose of sexualus. Generally speaking, one can say that the purpose of sexual intercourse is the act itself, a natural desire. A sexual craving is present and must be gratified.

The physiological cause of this sexual appetite, so to speak, is nothing but a condition of irritation of the sexual organs depending upon abstinence and overfilling of the genitary glands resulting in general sexual tension and vibration of the entire nervous system—a condition which necessitates a relaxation by the spasm following a sexual gratification.

If personal sympathy, the joining link in the chain of love, is absent, the desire of coition is only a physiological craving directed toward the other sex as a natural means of gratification, also without higher attraction, and thus, as a rule, a temporary sexual connection is the only consequence.

This deplorable condition very often depends upon the impossibility of discovering some one to love and join in marital union. If, on the other hand, love has united two individuals, the sexual intercourse between them is an expression, not only of a physiological desire, but also a desire of intimate contact and loving embrace of the beloved one. The sexual act then has a double purpose, viz: to evoke the orgasm, and to sustain and heighten the mutual love between hus-

band and wife and increase the happiness of their union.

Mutuality in sexual gratification is of important moment, and one can, if he so wishes, speak of a sexual electricity acting between two individuals, since the occurences of orgasm in one is likely to elicit the same in the other.

The development of the sexual organs at the time of puberty or beginning manhood is caused by the influence of the nerves connecting the brain with the genital apparatus, and the result is a wonderful bodily and mental evolution, changing and maturing the entire system. In a young man the willpower is especially developed, in a young woman the feeling of sentimental life is apparent. New, wonderful and beautiful mental pictures reveal themselves to the young eye, and love under favorable circumstances becomes a source of rich, mental development.

The period of puberty is consequently an especially critical one, as at that time of life the character is moulded. Phantasy expands its wings and flies to unknown lands, and among the many new emotions experienced the relations toward the opposite sex occupy a prominent place. Erotical sensations often predominate to such a degree that physical disturbances or sexual aberrations ensue. The development of sexual life begins with peculiar sensations in the sexual organs, drawing the attention of the young individual to that particular sphere and simultaneously a strange attraction to the opposite sex appears. All these sensations are characterized by erotic conceptions and certain bodily feelings of voluptuousness, exciting desire of gratification.

Instinctively, thoughts center themselves upon the opposite sex so fully occupying the phantasy that the whole mental life is governed thereby and the new born love creates an idealistic adoration and admiration for the object of its passion.

The puberty in young women begins at the age of 14 to 16 years, and at that time the ovaries become active, secreting ovula until the age of 45 to 50 years. One ovum is expelled every month by the function of menstruation. At a later age the monthly regulations cease, and the woman cannot bear children.

The puberty begins somewhat later in man than woman, or not until the 15th or 17th year. Its most essential feature is the secretion of spermatozoa in the testicles.

The secretion called semen consists not only of spermatozoa, but also of secretions from a number of glands, in which fluid the spermatozoa, possessing motility, freely move about. Ejaculation of seminal fluid occurs either involuntarily during sleep, usually accompanied by voluptuous dreams (twice or oftener each month in healthy men) or voluntarily during the coitus.

Nocturnal emissions cannot be considered as caused by erotic dreams; it is rather vice-versa, viz: that the dreams are influenced by the erotic desire caused by an overfilled condition of the seminal vessels, which are emptied by a spasmodic contraction as a part of the sexual orgasm.

Thus, the sexual organs influence the brain and nervous system, even during sleep. Analogous emissions of fluid in the form of secretion from several glands of the female generative organs also take place,

though they do not occur as frequently as in man. They are called female pollutions. The nocturnal and unconscious seminal emissions often have a tendency to make a young man melancholy and anxious, but these constitute nature's manner of conserving energy, and are necessary for sexual equilibrium in men who do not perform their sexual function. If they do not occur too often and are accompanied by erotic dreams and erection, and are followed by general sensation of well being, increased power and desire for activity, they are not harmful but beneficial and necessary for preservation of health.

Pollutions, following too closely upon each other are of morbid nature, but it is difficult for the physician to decide, whether or not they occur too often, and he must possess good judgment in making such decisions in a number of cases, because no two people are alike, even in sexual matters. What is normal in a strong passionate man, is excessive, or abnormal in one of a weak constitution. One should invariably weigh and consider the symptom complex present in every case before deciding whether these emissions are only nature's safe guard, or a pathologic condition. A powerful constitution can endure a great expenditure of seminal fluid, whereas a weak one suffers by far smaller loss.

Normally, pollutions occur in strong healthy men about two or three times per month, and in some cases even weekly emissions cannot be considered excessive or abnormal, if not followed by general depression, bodily or mental fatigue or lassitude. Pollutions can occur still more frequently, every other or every night, even repeatedly in a single night; but under such

abnormal conditions they tend to weaken mind and body, and often lead to hypochondria, mental aberrations and "tedium vitæ."

Predisposing causes of frequent pollutions are many, for example too abundant evening meals, rich highly seasoned food, alcoholic drinks, sleeping in too warm beds or in the dorsal position, erotic excitement of the phantasy, previous masturbation, phimosis, lacking cleanliness of the male organ, hemorrhoids, worms in the rectum, etc. In certain individuals seminal emissions occur very often without any apparent predisposing reason. Hereditary disposition or some peculiar abnormal condition of the tissues may be considered the cause, in such instances. Allow me to mention a couple of cases from mv own personal experience.

1. Mr. L., 27 years old, has suffered for several years, of pollutions, which occur every night. For two years he has had sensations of emptiness in his head, "it is light as a shell." He has lost power and has been too weak to work for one and one-half years. He is lacking in purpose and willpower and cannot hold his thoughts together. He is miserable and melancholy, walking in a trance, imagining himself without a soul. He has no strength, considers "life gone."

2. Mr. A., 21 years old, has pollutions twice every week, despite his vegetarian diet (for one and one-half years) which he considers the only normal way of living. For one year he has been weak, melancholy and without willpower and desire of activity. Earlier in life, when his emissions were less frequent, he was happy, jolly, liked society, work, etc.

In an old popular hygienic work written by the German Court physician, Dr. M. A. Wieckard, entitled "The Philosophic Physician," the following characteristic description of the sexual life in man is given: "It is a known fact that the spermatic fluid is secreted from the blood veins in the scrotum, as soon as the man has reached a certain age. One also knows that this, so to say filtered fluid, causes the greatest actions in the body. The young man totally changes as soon as his organs are fit to filter this precious fluid from the blood. His voice gradually becomes deep and manly, hair begins to grow on his chin and genital organs; his limbs grow more powerful and muscular, he becomes more fit for thinking, his intellectual powers increase, he grows more courageous, he feels an almost unconquerable desire to copulate with the other sex."

Wieckard, quotes the great French physician, Bordeus', words: "that the seminal fluid is a daily means of recreation and sustenance of the male sex, that it sustains the vitality, vigor, alacrity and even temperament." Eunuchs miss this daily food and consequently also many qualities that really belong to healthy men. "I have also often times observed" he further says, "that men who were happy and jolly, although well advanced in years, also had kept their *'outel-d'amour'* in good order, and were men who always had been sexually strong."

The seminal fluid can through quantity, insufficiency or faulty construction cause many changes in the body. If the irritation of the seminal fluid collected in the seminal vesicles is very powerful, one feels a strong desire for coitus, is irritable, jolly or uneasy,

etc. Of what great importance the semen is to man one can clearly understand. Its function is not only to create new human beings by contact and union with the female ovum, but it has an important physiological influence upon man. A negative example is found in the eunuchs of castrated men employed to guard the harems of the Orient. The eunuch, or castrated man, becomes womanlike, muscles and other tissues lose their elasticity and the subcutaneous connective tissue becomes disposed to fatty depositions more than otherwise, giving him a rounded contour like a woman, no beard, the larnyx becomes smaller or narrower, and he acquires the voice and expression of a woman. The power of judgment is lessened, the character becomes hard, irritable, capricious, and incapable of great and noble deeds.

Treachery, vengeance and avarice are characteristics of these multilated human beings. There are people who are continually lacking in sexual feelings and desire, and such are called "cold natures" (*naturae frigidae*). This abnormal condition is more unusual in men than in women. If existing, one finds the same in men who occupy their mind exclusively with scientific or religious subjects, ascetics, whose minds are so fully absorbed in abstract things that there is room for no other interests or sensations. The natural consequence is complete inactivity and later incapacity.

In several cases organic defects are the cause without influence of the above mentioned condition of the mind, as for example, where study or other excessive brain activity, causes the abnormal condition. I knew a man who, from his childhood, was lacking in every

sexual desire (even though the testicles were present) and who married through vanity of having a beautiful wife in his elegant home. He could never indulge in sexual intercourse and in vain consulted many prominent physicians.

A Swedish university professor, known throughout the civilized world as a brilliant and eloquent public speaker, says in his "Annotations of my past life" that he never had felt a physical or psychical desire for the married state of life, and he calls himself an "unerotic" person. His only love for another person was for a young student, who died three months after their first acquaintance, and whose image he treasured his whole life long.

The greatest number of "cold natures" is to be found among women who are often so frigid that they, during sexual intercourse, are totally indifferent and are almost like corpses. They are born, go through life eating, drinking, dressing, etc., without a single ray of love to animate and brighten their colorless existence. A misguided, faulty education, founded upon ascetic, puritan principles, is often to blame for such an unnatural condition. There are married women, who feel and express disgust at sexual intercourse with their husbands, and who allow such acts to take place only as a sacrifice, believing themselves doing something sinful or wrong.

Inheritance probably plays an important role in religious and cold mothers transmitting their own abnormal physical and mental conditions to their daughters, generation after generation. Even though such women believe that they fulfill their marital duties by not refusing the man his "natural right," they do

not and cannot satisfy his desire of love. The sexual love is not limited to local irritation or ejaculation, but requests a complete reciprocity, *i. e.* the whole being, soul and body, must partake in sexual act; there should be love, kisses and intimate loving embraces. Many a man has therefore sought compensation for his wife's shortcomings in the arms of other women, and others become totally sexually indifferent towards their wives and finally facultatively impotent.

Erection and ejaculation depend partly upon reflexes from the genital organs and partly upon action of the central parts of the brain. The influence of the brain can either excite or prohibit these reflexes. As unpleasant impressions upon the sense of smell or taste may cause nausea and vomiting so also unpleasant or disturbing impressions upon the mind may prevent both erection and ejaculation. The mind and cerebral energy act upon the sexual organs through nerve-vibrations, the specific sexual energy, and this influence or energy can sometimes be so far reaching that actual molecular changes take place in the cells themselves, from which the spermatozoa have their origin, and thus impotency results.

Complete impotency or absence of sperma in the seminal vesicles or every vestige of sexual desire in men formerly enjoying perfect health, frequently cause general depression of mind and body, incapacitating them for all labor, changing them into beings slowly vegetating, without vitality, energy, willpower or ideas. They become melancholics, who continually worry about their miserable, hopeless condition and contemplate suicide, frequently carrying out their gloomy purpose when life apparently has no further

value to them. I have known such melancholics, and I know that they often have been the very best men and by no means have caused their impotency through abuse of their sexual life. Impotency in some instances is a result of sickness, for instance, after influenza, etc.

How absence of sexual desire can rob life of happiness, was clearly expressed by a friend of mine, a middle-aged man, learned and devoted to idealistic endeavors, who spoke thereof several years ago. He related to me in confidence, that he first discovered his impotency after his marriage to a sympathetic and educated woman. During three years of married life he had consequently been extremely unhappy, despite all possible kindness from his wife, and despite his arduous activity. He felt that this sexual defect made him weak in his work and he therefore suffered from the constant reminder of the loss of marital satisfaction and full happiness, caused by his sexual incapacity. He was thoroughly convinced that his constantly increasing melancholia would finally be the means of "his undoing," if the impotency could not be cured. I was not in a position to treat him, and I have since then heard nothing from him.

As the sexual desire can appear early in life, long before entrance of puberty, it can also continue to be active late in life. Some persons reach a very advanced age and one can without exaggeration say, that under favorable circumstances a man can become one hundred years old, with maintenance of good bodily and mental faculties. Flourens has rightly divided human life into the following periods: Childhood until 10 years, adolescens 10 to 20, the first

period of youth 20 to 30, the second period of youth 30 to 40, first period of manhood 40 to 55, second period of manhood 55 to 70, first period of old age 70 to 95, second or last period of old age from 95 on. The second period of manhood (55 to 70) is yet, in very many, an age of full power in every respect, and considering the sexual life, it has been abundantly proven, that a man at that period of life can love with passion and create children, providing his body has not been weakened by excesses in "Bacco vel Venere." This age of undiminished power may continue into very old age. Goethe ascribed (to a powerful mind) the capacity of coercing the body to become young again. Speaking of some men, who preserve a remarkable energy and youthful activity late in life, he said: "Such men are genial natures, constructed in a particular manner; they obtain a second puberty while others are young only once." In some families all the members are notable for old age and their sexual capacity is fully preserved late in life.

Gustavus I. Vasa, king of Sweden, after the loss of his second queen, at the age of 62, fell in love with the young Cathrine Stenbock, 45 years his junior, who became his wife, and who, during the 10 years of their married life, was always kind and faithful to her loving husband.

At the age of 74, Goethe, who had been a widower 7 years, fell desperately in love with the young, beautiful Ulrika Von Lewezow, who fully responded to the love of her captivating, genial lover. He finally arrived at the conviction that a marital union between them would endanger the happiness of his beloved, on

account of the great difference, 50 years, in age, and he therefore dissolved the connection existing between them, even though it caused him great anguish. At that time he wrote an "Elegy" in which he says, "It was the product of a highly passionate condition." In full possession of mental and bodily vigor, Goethe lived many years after this incident and died at the age of 83 years.

The highest age, 95 years, of an authentic case of spermatozoa in the testicles was recorded by the English physician, Dr. Casper in his physiology. Dr. Abel, at the post-mortem of a man of this age, found spermatozoa in the seminal vesicles. As an example of procreative power late in life, one can mention the ancient king of Numidia, Masinissa, who at the age of 82 years begot a son, the father of Jugurta.

Thomas Parr, the Englishman, who died in the year 1635 at the age of more than one hundred years (probably not 152 as legends record) when 85 years old married and begot two children by his wife; it has also been told of him that he, at the age of 105 years, was punished for the fatherhood of an illegitimate child.

Drakenberg, the Hungarian, who died in 1772 at a very great age (according to legends 146 years old) married at the age of 111, and when he reached the age of 130 years is said to have fallen in love with a peasant girl, who did not respond to his love-sickness." He displayed wounderful proofs of strength even in the last years of his life.

J. Surrington, of Bergen, who died in 1797, at a very old age (it is claimed 160) had been married several times and after his death a young widow with

many children survived him. His oldest child had then reached the age of 105, and his youngest the age of nine. A certain king, Vladislav, of Poland, became a father at the age of 90.

The sexual desire may also show itself at an old age in women even long after the menopause. The sexual desire is consequently not absolutely dependent upon ovulation or childbearing capacity. Many women have sexual desires from 60 to 70 years of age, when they still enjoy complete orgasm during sexual intercourse, and are also known to have erotic dreams with pollutions and ejaculations. I know personally of several such cases.

Brantöme, in his "Vies des dames gallantes," written at the end of the 16th century, described a widow at the age of 76 years, who married and reached her 100th year, without having lost her beauty.

An abbess in Tarascon, of the noble house of Tallard, at the age of 50 years or more, left her cloister and married. The duchess de Valentinois, according to Brantöme, at the age 70 was fully as beautiful, healthy and lovely as at 30, on account of which qualities she was very much respected and loved by a great king. He saw her a short time before her death and testifies, that her beauty and attractions had never faded. Brantöme exclaims, "Oh, misery, that dust covers such a beautiful body!" He also mentions several other ladies, who were beautiful and youthful in their old age.

The celebrated Ninon de L'Enclos, who was exceedingly wealthy, and preferred not to marry, had many lovers and was highly esteemed for her education, and entertained at her home the most distin-

guished persons of her times. She understood the art of preserving her mental equipoise, her vitality and her bodily perfections. In her 80th year she was still so youthful and handsome that she attracted many lovers and made them happy.

Love between the opposite sexes is the union of a bodily and mental element, for it is the result of sexual desire and sympathetic feeling or mutual attraction towards the entire personality. Knowledge of certain good qualities in the object of one's love must necessarily be present and it is a condition without which, the feeling is only "a sensual debouche". The sympathy, which is the foundation of real love, is thus of mental as well as bodily nature and the love will certainly be lifelong, if both contrahents nourish mutual interests of an elevated character. The mental possession of the object of one's love is therefore the condition desired for a happy union. But the mental qualities alone are not sufficient and mutual respect is not potent in evoking love, the great passion.

The fact is, that as long as sexual desire exists, both mental and bodily attractive qualities in "the beloved one" must be considered. The body is not, (as some ascetic religious enthusiasts loudly proclaim) a low, despicable materia, but a wounderful creation of nature, which must always be taken care of for preservation of health, and "love of living" and which should be admired for the sake of its beauty. Every normal person has understood and experienced this adoration of nature, and it has been an inexhaustible subject for the artist's brush, the sculptor's chisel and the poet's song, among different peoples and in different ages of history.

If one defines "platonic love" not as a quiet, mild adoration or a transient powerful feeling without carnal admixture or desire of sexual union, it is simply nonsense, an unnatural condition of the mind or an abnormality. No woman will ever be continually attracted by an impassionate man, who only wishes to gaze upon her from a distance or admire her noble qualities and show her respect, and not desire to kiss or caress her or fully possess her. She cannot believe that he really loves and wishes to marry her. This desire is to the normal woman, love, but by no means proves that she cannot admire higher mental qualities in a man, or that she is nothing but a low sensualistic being. It is only truth and normality; it is nature's law. Woman understands that there is something totally wrong with the platonic admirer, she feels that he cannot love, because he is sexually weak or abnormal.

The word "love" points directly toward bodily sympathy as shown by linguistic derivations in almost every known language. As we know, the original natural way of forming a name or expression for a feeling, etc., by words was to make a "word-painting" a more or less realistic reproduction of the subject or act itself.*

The desire of the lover to be near the opposite sex,

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*The etymology of the word "love," or rather corresponding words in different languages, is to some extent given by the author, but it would be of limited interest to our readers as it deals with only Germanic and Scandinavian words. It will be found on page 25 in the Swedish edition

causes a necessary, almost compulsory direction of all his mental activities toward the beloved one. It is the power of passion, so often mentioned, but so seldom clearly understood or explained. Not everyone is capable of love; there must be a heart filled with the supreme fire of love, and a capacity of total unselfishness, a desire to work for and sacrifice for the beloved one, and this is not always given to man. To love is a great art, a great merit. It demands as a fundamental necessity a peculiar mental disposition, able to grasp and keep within its scope at the same time, the higher spiritual element of devotion and altruism and the natural sensualism. The strength of true love can, if circumstances so demand, suppress sexual desires—it then prefers deprivation to indulgence. Thus "true love" is characterized by "higher" sympathy, than the solely sexual, and presupposes intimate knowledge and respect for the good moral qualities of the character of the other party in the contemplated union. But despite this ethical moment of love, the sexual desire is the most powerful factor. If this latter is absent, there is no love between opposite sexes, only friendship.

Sympathy or attraction of two individuals to each other is, if true and real, an all conquering and dominating passion, making the lover sexually indifferent to other individuals. The beloved one is the only one, and this peculiar influence of personal qualities is the safest foundation for monogamy. Through impression, caused either by the total, general appearance, or by a certain part of the body or by agreeable mental or social qualifications, of the object of one's love, he or she so completely dominates the other individ-

ual's mind, that unbreakable ties seem to hold them together. No one else exists. The one as well as the other feels happy in the presence of the adored being, and is true and faithful as no one can efface the image of the only one, or excite the same sensations of pleasure and happiness.

Love, the feeling that endeavors to unite two individuals, is the strongest passion of mankind and reigns with the unlimited power of a tyrant.

The great Corneille wrote of Amor:

"What love demands, it all obtains,
And when it speaks, attention reigns;
And this child—god, though blind, is bold,
And guides the hearts of young and old."

Nothing demonstrates more clearly that man is lacking in "free will" than does love when it is strong and animate. Even though women of a strong and healthy constitution enjoy sexual pleasures fully as much as men, yet one must admit that men, when falling in love, love more sensualistically and in their choosing of a mate are guided more by appearance and external advantages. A woman's love is deeper, is guided and influenced more by good qualities of character, manliness, ability, etc. It may be that the more or less unconscious desire of protection plays a role in woman's choosing of a companion.

Sublime feelings and sensual desire, glorious power and tender adoration are characteristics of love in normal and healthy persons. Without sexual sensations there would be no poetry and no art, as they all originate from that source. It is the fire of erotics that kindle the imagination of artists and poets and lend wings to the creating arts, and 'tis a true observa-

tion that many great poets and artists have had erotic natures.

The stimulus of sexual life makes imagination lively and active, impressions more vivid and ideas take form in actions. Poetic natures adore their love—recollections with the most wonderful embellishments and create paragons of beauty and loveliness, paint their erotic pleasures in golden colors and idealize their objects of adoration. Love may be nearly a delirium making itself felt with volcanic power, leading to the most audacious actions, which are apt to be called insane. The intoxication of sexual desire can cause a lover to become so violent that it makes him so blind to reason that he will resort to the most wild and daring efforts to obtain possession of the object of his love. Love, therefore, often causes suffering and pain. Obstacles appear in the path to the goal, the full possession of the object of love—anxiety and fear exist that some one else may take a place in the heart, that one wishes to hold alone; jealousy, the green eyed monster, unfolds its black wings, anguish, as a hundred headed hydra, torments the uncertain lover until he is sure of the desired response. Though there are people totally foreign to such feelings and they think such a possession absurd and senseless, and judge accordingly of the "sacrifices of love."

Goethe could also with just reason say: "The refined, certain sensations of love are contradicted by all, who do not possess the true sentiment. One says it is an abnormal, sickly exaltation. Just as though exaltation and sickness are not natural conditions."

The desire to come in personal contact and to be united in coition with the opposite sex is in its most

intimate sense a blind natural phenomenon, a craving, carrying with it a co-operation of all other senses, forcing into activity the whole sentimental life and all the sensory nerves, compelling them to serve this desire, thus creating special exquisite pleasures and enjoyments.

The celebrated Italian, P. Mantagazza, professor of Antropology, in his work, "The Physiology of Pleasure" (Physiologie du Plaisir Trad. 1886) has given a genial and scientific description of sexual pleasure. Among other things he says: "The simple fact is that two persons, loving each other, come in contact, place the sensory nerves in a state of irritation and hyperaestesy (over sensitiveness). Contacts, that under ordinary circumstances would be the most indifferent, become sources of pleasure; the skin is heated, the lips tremble and transmit stuttering, disconnected words, instead of fluent speech, the respiration and circulation are hastened and deep sighs escape the panting chest. In such moments, when common sense is mute and the faculty of reasoning ceases to act, the whole functional apparatus, the entire human system becomes concentrated in the sensory organs. One could appropriately name it contact phenomenon. It is almost unconsciously that the fever heated bodies are attracted to each other, the most sensitive parts of the bodies mutually endeavor to find each other and come in close touch. The entire organism is placed in a state of instability, anxiety and repeated chills, and involuntary muscular contractions clearly demonstrate the high tension of the nervous system.

The genial swedish poet, J. H. Kellgen, has given a splendid description of the sexual pleasures in his

poem, "The Union of the Senses."

The great poet, Goethe, who possessed a remarkable insight into the mysteries of the human mind, and who has so beautifully sung the praise of love, places the following glowing words on the lips of Stella, when she describes her love for Fernando and thus gives a general expression of women's feelings for men: "They (men) fill our hearts with expectations of heavenly bliss. When their violent passions dominate every fibre, what new, unknown sensations and enrapturing anticipations capture our souls. Oh! how often has he made every atom of my being vibrate and sound, when he, melting in tears, poured all the miseries of a world in my bosom. Into the inmost marrow of my bones he ignited the fire, which penetrated every part of him. And thus the girl became nothing but heart, altogether passion from head to foot."

Schiller wrote of his love for the mistress of his youth, an artless girl whom he idolized and made the subject of several little sensualistic poems.

The ideal that the feeling destined to join man and woman in a lasting union should concern the entire personality, the character as well as the bodily qualities. This is not the case in temporary unions for the gratification of the sexual desire, especially if they are paid for. It nevertheless happens, oftener than is generally known, that a sexual union with a solely carnal beginning, develops into a real and true love of the personality itself, when the two contrahents have learned to know each other intimately. Sensualism does not exclude idealism. Sensualism is an essential part of the healthy normal human nature, and it is only necessary to preserve and develop altruism and the

higher mental qualities to hold it within its proper bounderies. On the contrary where sensualism has been the beginning of real love, there are others in which mutual sympathy was the foundation of the union, but the love grew cold from ill-will or change of character in one or both of the parties. Thus the flickering flame of sympathy was extinguished and often separation became necessary.

That a man or woman in the course of years falls in love more than once, are engaged, married and re-married, does not prove an unsteady character or loose moral principles. Accidental occurrences and conditions play an important role in most love affairs, new and unexpected changes and happenings may cause a change in disposition, etc., which gradually make the mutual conjugal relations less harmonious, yea, discordant and unhappy. If the person has not totally lost confidence and belief in life, or sorrow and dejection have clasped the individuality in its relentless claws, but there still remains some vitality, love of life and "erotique," it often occurs that he or she meets someone who awakens the heart. A new union may result, which certainly may be lifelong, lasting and happy, if the necessary qualifications are present. There exists, without doubt, some "secret powers" in the human nature, which excite sympathy and attraction to certain persons—Valfrändskap "affinity." "Love is blind" is an old proverb, and Amor, the god of love in mythology, is described as being blindfolded, thus signifying that love so fully possesses the loving that the beloved is endowed with perfections of every kind.

It is indeed as Goethe said: "We all have in us elec-

trical or magnetic forces, attracting or repelling as the magnet, when we are brought in contact with something 'similar or dissimilar.' Between lovers this magnetic force is particularly strong and acts also at a distance." Love at first sight is another phenomenon with which we often meet. Such was the case of Dante's love for Beatrice. I know several such incidents and will here mention the following:

A prominent physician in France, known for his high social interests, beheld his wife for the first time accidentally on the street, without having the slightest idea who she was. Her whole countenance appealed to him so forcefully that he was irresistably attracted to her. He followed her wherever she went, boarded the same omnibus and went to the house which she entered, rang the bell, introduced himself, begging pardon for his intrusion, but was dismissed. He returned and explained to her his ardent passion and asked permission to visit her parents, well to do people in the country, and the climax was a mutual love, a parent's blessing and a happy marriage.

One does sometimes find prominent and educated men, who fall in love with and marry women without higher education and of lowly extraction. In such cases one is usually ready to immediately brand these men as influenced only by sensual weakness. "That's the way men are," other women will say, who do not belong to the upper social layers, and who have been unable to make a deep impression upon men. This phenomenon has its physiological as well as psychological solution in the fact that some men have a sound erotic disposition, which is influenced more by female (bodily) perfections than by birth or wealth. The

love of such normal men is awakened and nourished by essential and natural qualities in women; beauty, gayety, vivacity, healthy, normal love and devotion, and they value domesticity higher than knowledge, which often makes some women demanding, unpleasant, quarrelsome, etc. The history of the swedish royal houses has given a beautiful love story to the world, a story as lovely as it is tragic, in the life of Karin Mansdotter, who, despite her lowly origin, made her royal lover extremely happy. Eric XIV, walking across the Stortorget (the great square in Stockholm) there saw the wonderfully beautiful daughter of a poor corporal, the 13-year-old Karin, who sold apples and nuts. He was so delighted that he ever after beheld her lovely features before his eyes. He soon secured her opportunities for education and managed to get her a position at Court. Shortly a deep love sprang up between the plain girl of the people and the king, and this love was the only real happiness in the life of the king. Karin was also liked by others and it was not her beauty alone, but her piety and goodness, which attracted everyone. Eric treated her with all the kindness of his heart and the chivalry of a knight, and as his mistress she became the good angel of his life, the only opposition to his detestible advisers. Upon her giving birth to a son, he decided to elevate her to the exalted position of queen, and this eventually took place, after the plan had been favored and permitted by the representatives of the country. Later, during the imprisonment of the unhappy monarch, she did all in her power to lessen his misery.

With the great name of Goethe forever lives the memory of Christiane Vulpius, who was a poor unedu-

cated girl, working in an artificial flower factory when Goethe, by chance, made her acquaintance. The poet was then 39 years old, she being 24. She was beautiful, "of a naive kind disposition, with a full rounded face, long tresses, small nose, full lips, a fine figure and small feet 'ever ready for the dance.'" (Riemer) Christiane soon became Goethe's mistress, and the following year bore him a son. Nineteen years later, they were married. Schiller made the following remark regarding Goethe's connection: "This his only weak side, which harms none but himself is related to a very noble part of his character." Goethe's prominent biographer, Dr. W. Bode, rightly says: "What radiance of beauty and greatness beams upon us from this sublime union of two hearts." With Christiane, who was intelligent and good, he, the greatest of German poets, lived happily. When away, he invariably longed for home and sent his "haus und küchenshatz" (house and kitchen treasure) loving greetings: "With happiness I shall again press you to my heart and whisper that I love thee forevermore, etc." She took a modest part in his literary work, and he paid considerable attention to her judgment. Frau Von Knebel has testified to Christiane's good heart and fine character, and people of his time were convinced that Goethe with his many peculiarities, could never have found a better companion. She further says, "That Christiane did not possess a highly developed mind, but her conception of practical things was clear and showed excellent judgment."

Goethe has often told us how he went to her for advice when his mind was laboring to clear the entanglement of his thoughts and ideas and she, after an

explanation of the subject, invariably found a way out of the labyrinth and astonished him by her ability to immediately find the right solution, guided by her spontaneous gift of penetration, and that he had her to thank for a good deal in that respect.

Sensations of like and dislike play the most important role in the mental as well as the bodily life of man. Pleasant sensations, creating enjoyment and delight, contain the physiological expression of what we call "like" (a liking). It stimulates the activity of the mind; all bodily functions—digestion, muscular work, etc., are stimulated, thus inducing health, strength, love of life and happiness. Impressions favorable to the plans and efforts of the individual or to self-expansion are also accompanied by a more or less lively sensation of pleasure.

Sensations of dislike, evoking mental depression and displeasure or more or less pain, cause a suffocation of the mental activity. It is a fundamental quality of the human organization to perceive as pleasant everything favoring itself, preservation and activity, and consequently we strive to obtain it and perceive as unpleasant everything that hinders our activity and development and try to escape it. Even the initial sensation of pleasure or pain, like or dislike, is an act of judging the advantage or disadvantage of the individual himself, and everybody naturally wishes to obtain that which to him appears good and abhors that which appears bad. Sensations of like, thus carry with them luck, joy, love and sympathy, and they soothe, satisfy and predispose to activity and a useful life. Sensations of dislike on the other hand, cause disquietude of mind and body and make the individual gloomy and indifferent.

Lacking gratification of a natural function (desire) causes a sensation of uneasiness—perturbation of the organism, which then ceasing to torture a fanatic exaltation of ascetic nature changes the functions of the nervous system to apathy or complete insensibility. Obtusion of the senses has resulted. As the "sensations of like" through sight, hearing, smell, etc., create sympathy and love to the person from whom they emanate, so also the "sensation of dislike" creates antipathy and destation of the distasteful person.

People with unclean fingernails and neglected teeth fail to attract—rather excite aversion, even though otherwise possessing beauty and good qualities. Unpleasant odor, exhaling from a person, robs him of sympathy and it can, as in a case of ozena (a fetid odor from the nose) excite an unconquerable abhorrence and cause functional impotency in his companion. Defects of character, as despotism, aggressiveness, selfishness, bad temper, etc., also cause decided sensations of dislike, which may severely attack the nervous system of those who are compelled to live with such persons. Several persons have told me about similar sensations of dislike, experienced by themselves. I shall relate one case:

A farmer, 35 years old, married without real sympathy. His wife, a woman with great will power and a frequently bad temper, who always dominated in the home. She so embittered the life of her husband that he wished to obtain a divorce, which she strongly opposed, mostly for economical reasons. He believed that his wife had hypnotized him for the purpose of retaining her power over him. When she approached, he felt a peculiar nervous sensation as if a string were

drawn tightly around his head. He was in a very disagreeable state of mind when she was irritable and bad tempered, but not when she was kind. When she was away from home he always felt well, and therefore he often went away to quiet his nerves.

It is the "female charm" that more than anything else attracts men and complete beauty has always had an undisputed power over innumerable men. As a rule, it is sufficient for a woman to be attractive, to possess what one calls a favorable external appearance, certain pleasant features, plastic form of the body, graceful gestures and movements, agreeable social qualities and above everything womanly kindness and gentleness. We know what an important role the ancient Greeks assigned the goddesses of female charm, the three graces, in affairs of the heart. Every vestige of grace, external and internal, was considered as originating from this supernatural, Olympic source. Beauty itself cannot be without grace, the mystic radiance which enraptures and captures. Where womanly grace is absent, captivating power is lacking. The beautiful gives joy and pleasure through creation of agreeable visions, and thus it plays an extraordinary important role in (sexual life) generation, as the determining and deciding agent in sexual connections.

The "not beautiful" or ugly, on the other hand, is repulsive and cannot excite sexual desire, but causes a sensation of dislike, leading to depression. In certain individuals other senses than sight may play a more important role in sexual matters. A pleasant voice, an agreeable odor may excite sympathy and the mental qualities alone are potent to create such pleas-

ing sensations that the person without beauty becomes attractive. Beauty is generally considered as a more exclusively female attribute. Men also call women the "beautiful sex."

Kant, the great philosopher, who remained single, even though he, a couple of times, was near to marriage, and who entertained the profoundest respect for woman, called her sex "the beautiful." "Because," he said, "the body of woman is finer, her features are softer and milder, her facial expression of kindness, joy and condescension is more expressive and captivating than that of man. Even their little weaknesses are, so to say, beautiful errors."

Vanity, which is considered the principal sin in women, is, if it really is a fault, always a beautiful fault, because women thus increase their power of attraction, their gracefulness. This tendency is only a desire to display an agreeable and pleasant behavior, etc.

Kant further considered pondering over deep, searching mental problems not fully in its place in an individual where free dignity should be reflected in a beautiful nature: "Women, whose heads are full of Greek or mechanics should also wear a "beard" said the philosopher.

E. Swedenborg makes this wise remark: "Woman seeks in man something good, which she really loves as true, as an expression of wisdom; the man, on the other side, seeks in woman something good, which he really loves as beautiful."

Selma Lagerlöf, in her novel Gösta Berling's Saga (a picture of the times of 1820 in Sweden) has pronounced the power of beauty and grace as follows:

"Ye women of ages past! to speak of you, is to speak of heaven; only beauty, only light you were. Ever young, ever beautiful. Your voice did never vibrate with anger, your brow was never wrinkled, your soft hand was never hard nor coarse. Ye women of ages past! it was you who possessed the key to the gates of paradise."

Dixon, in his book, "The American of our Times," 1868, cites the following words of an American lady, showing a thorough experience of her subject: "The first main duty of a woman is to be pleasant in the eyes of man so she may attract them, exert a good influence upon them, but not to become worn out by household duties in the kitchen, nursery or schoolroom. Everything on that order, which injures her beauty and is thus against her true interest, she has the full right to omit just as well as a man protests against an unjust taxation of his property. The main care of a woman should be the content of her husband, and at the same time her own content as his companion through life. Children occupy their mother's time, injure her beauty and make her prematurely old. Only walk along the streets and you will see hundreds of girls just out of their 'teens.' In a year or so, they are probably married, in ten years, they are old and shrunken."

That respect and even admiration for a person is insufficient to excite real love in the most idealistic individual if pleasant exterior is absent. The life story of the noble and extremely gifted poetess, H. C. Nordenflykt clearly demonstrates. Let us draw the outlines of the story. She was early developed

and in her 13th year, eagerly studied metaphysics and obtained the most skillful and excellent guidance and aid from Tideman, a genial civil engineer. She admired him and called him a Socrates, but became profoundly shocked when her father expressed, as his last will, that they should become husband and wife. She was then fifteen years old. Unfortunately Tideman's exterior greatly resembled Socrates'. His features, though expressing a noble mind, were stiff and far from attractive. In an accident he had sustained a broken spine and become a hunchback, and at the age of twenty-five sickness had made him appear old and decrepit. Besides, he was utterly negligent of dress. In other words—the genial and diligent disciple was a woman and the natural "erotic" demanded impressions, capable of evoking love, and these could not originate from that type of man. Later in life she wrote: "As philosopher he was delightful to hear, but as a lover, he was abominable to look upon—the hunch on his back, his dry motions, his tasteless dressing, etc., were no qualities for exciting love in a woman 15 years of age." Mentally she suffered deeply, and the struggle between daughterly obedience and respect for "the chosen" on the one side, and the antipathy for his exterior on the other side in a short time placed her upon the sick bed. Upon leaving her bed, she became his bride, but during their three years' engagement her mind was continually the battlefield of conflicting emotions. The death of her fiancee ended this lengthy struggle between eye and reason. One year later her desire of love sustained nourishment through her accidental acquaintance with

a young ecclesiast, Fabricius, who, with learning, seriousness of mind and geniality combined a handsome exterior. She wrote: "Love then became master of my heart." After years of waiting, they were joined in wedlock and their union was, in her own words: "The most blessed life a mortal could enjoy." It was, after seven short months, interrupted by the husband's sudden death, and there came a seige of despair; her emotions raged wildly, her senses and thoughts were cloudy and she was thrown on the sick bed for several months. She then wrote: "Farewell to the world," and retired into solitude and lived in sighs and tears. After another illness she became a doubter of religion and could not believe in God's justice or providence considering her sufferings. Through renewed study of philosophy she searched for and found light and became calm by degrees. She then began new literary work in Stockholm and gradually became a highly esteemed writer. It nevertheless became apparent that a life "of reason and devotion to friends" was insufficient for this poetess, whose heart invariably felt the desire of more tender feelings. When 43 years of age she met, in her literary circle, the agreeable and genial Fischerstrom, then twenty-six years old, and she immediately fell violently in love with him. From many of her poems, dedicated to him, one is convinced that she loved him with a most ardent passion. When she discovered that he had chosen another woman as the treasure of his heart, she fell the victim of deepest despair and was possessed by hatred of life. She became indifferent to everything and expressed as her last wish: "Not to

remember other people nor to be remembered by them," and thereafter ceased to speak. She eventually cast herself into the lake. She was taken out alive but died shortly after (in her 45th year, 1763.)

CHAPTER II.

ABBERATIONS OF SEXUAL LIFE

Sexual Irritability—Onanism—Causes and Effect—Clinical Cases—Treatment, Attractions of Sex to Sex—Unphysiological Position to the Opposite Sex—Impotency—Homo-Sexuality.

It is a deplorable abnormal state of the human organism that sexual irritability, expressing itself through onanism, can appear far earlier than the development and functional activity of the genital glands. Even though in many cases children acquire the habit of masturbation through bad examples of others, actual experience has proven that they may have done so with no outside influence or from accidental contact of the sexual organs, or from pressure upon them, climbing of ropes and masts in gymnastic exercises, etc.—yet, without any apparent exterior cause. All of this can occur in girls as well as in boys, and at a very early age, three to four years (or still earlier). I have seen several such cases. One must consider heredity the causative factor in similar abnormalities; there must exist a hereditary irritability of the sexual organs. In other cases worms or skin dis-

eases may cause masturbation. Allow me to refer to the following case:

Mrs. H., thirty-two years old, has masturbated from earliest childhood (perhaps on account of a skin eruption). She was not induced by others to do so. She continued the practice once and sometimes twice a day until about one year ago. She has been married for five years, and has two children, the last one two years old. She has masturbated also during pregnancy, has been opposed to bearing children and has never—probably for that reason—enjoyed sexual satisfaction in the marital embrace. She has always been melancholy, but after the birth of her last child she became queer, of a wandering mind and unable to control her thoughts. She loves her husband, who is good and kind and fully knows her sexual condition. She wished to become sexually normal.

Formerly one spoke and wrote exclusively concerning onanism of the male sex, and the prevailing opinion evidently did connect it with the secretion of sperma. Although recently one has given more attention to woman in this respect and despite greater difficulties, caused by her modesty, one has nevertheless gained sufficient reason for the following supposition, that onanism is fully as general among women as among men. Many writers consider it even more prevalent. Even though onanism among women, as among men, has an immoral foundation and has been caused by bad examples in childhood, etc., it nevertheless, in some instances, originates from sexual abstinence. It may have begun unconsciously during an attack of sexual (hyper) over-irritation (excitement), or it probably has been consciously re-

sorted to as the only possible means of gratification of a too violent sexual desire, or it may have been commenced accidentally by irritation of an irrigator introduced into the vagina, washing of the genitals, pruritus, etc.

I was once called to a family where a 23-year-old servant girl had suddenly become mentally unbalanced. She was highly spoken of by her employer and relatives, who all testified to her good morals. She had previously been employed at a home of pious Christians and in her dresser drawers were found several religious books and an innocent historical novel. She had, as was believed, been engaged to a young man, who emigrated to America, but who had not written her for a long time for which she presumably suffered deeply. She was sick during an entire week with mania calic symptoms and she then openly practiced onanism to the undescribable consternation of surrounding persons. In her delirium she spoke constantly of men and sexual relations. After a short time she recovered her health and the sexual irritability disappeared.

Miss X., 38 years old, became afflicted with pain in the external genital organs, on which oiled pieces of cloth were applied. These applications caused irritation of the genitals and she began to masturbate, and has since continued the habit, a habit which she had never before practiced.

Miss C., a seamstress, 25 years old, suffered when a child from scrofphulosis and had always been delicate. Three years ago she was twice importuned to have sexual intercourse with a man but declined, and regretted it so deeply that she tried to commit suicide

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by drowning, but was saved by a person who hastened to her rescue. Congestion of the brain and ringing sounds in the ears soon supervened and she suffered four months from melancholia, insomnia and abhorrence of life. And at the same time heat and itching of the genitals appeared during the menstrual periods, and was followed by burning sensation and congestion of the head. She was thus driven to onanism, which before was unknown to her. Masturbation was practiced a couple of times at the beginning of each menstrual period, after which she felt relieved. During the last menstruation she did not masturbate. She gradually became more despondent and thought of nothing but suicide and tried to kill herself by taking a large dose of opium tincture, which she stole from her mother. Hypnotic treatment restored her health and she became quiet and normal, the sexual irritability disappearing. She was well and supported herself many years by her work.

Sometimes one sees extreme irritability of the sexual organs appear in women, who have suffered disappointment in love. Thus, a 56-year-old lady, during a consultation for nervousness, informed me that she, at the age of 46, fell in love with a man of her own age, but with no response on his part. When he left the place where they both resided she became so despondent that she came very near losing her mind. His image was constantly before her eyes, and her genitals became so extremely irritable that she was forced to resort to masturbation, which slowly brought on weakness, tremor, etc. Solitude was a dangerous factor, and she found that hot food and drinks excited sexual desire. At the age of 54 she

still masturbated, but did finally overcome the temptation through self-control and the aid of religion.

If onanism is practiced only temporarily or for a short time only, it usually does not lead to dangerous consequences, and thus many popular books on the subject cause irreparable harm by frightening the poor anxious victims of the habit, as they never picture the difference between a temporary and habitual onanism, merely describe the horrible consequences of masturbation. They, of course, often cause hypochondria and despair.

Occasional onanism can be practiced by necessity, so to say, when no occasion of coition offers itself and the sexual desire becomes overpowering. In such cases, one has even considered onanism as physiological or a natural reaction, in which case it cannot be spoken of as a vice. One must nevertheless not say that such onanism cannot be injurious, for it may become a habit. Often the risk is small, if people who are forced to onanism possess a strong character and masturbate only to be free from unbearable sexual irritation or the temptation of infidelity toward a wife or lover. I have heard of many similar cases.

It is a known fact that habitual onanism is very dangerous, and often ruins both mind and body.

It causes weakness and tremor of the muscles, nervousness and lack of energy, weakens the memory and creates despondency, irritability, etc.

It was to me rather astonishing to find the following expression of the great neurologist, Prof. W. Erb:

"One usually considers onanism more dangerous than the natural intercourse. This does not seem

plausible. The effect upon the nervous system of man must be essentially the same, whether the friction upon the sexual organ is caused while in the female vagina or somewhere else. The nervous excitation of the ejaculation must be the same, and one should rather be inclined to suppose that it would be greater at the use of the woman."

The prominent physician seems to have overlooked the natural attraction of sex to sex, present in the sexual act; which attraction plays fully as important a role as the orgasm itself in the normal gratification of the sexual desire.

A grave consequence of onanism is, that it may cause impotency in man, which I myself, and many other physicians have repeatedly noticed. The impotency is then only facultative and does not depend upon absence of sperma, but insufficient erection, and this state of weakness has its foundation in the habit of causing a self-induced orgasm without the presence of an erotic element.

The normal condition is this, that the ejaculation, excepting nocturnal emissions, must occur during the coition, in which both factors of the sexual desire are active, viz., the desire of ejaculation and the desire of embrace.

If the woman is absent, the desire of the embrace, which is the strongest expression of love, is also absent, and it eventually vanishes completely in a habitual masturbator, so that it is fully absent in his efforts of normal coitus.

When woman, then, does not excite normal desire, the erection is imperfect or absent.

With full justification Schrenk-Notzing says: "The

self-satisfaction places the habitual masturbator in a strange—so to say—unphysiological position to the opposite sex. In making the sexual intercourse unnecessary, it weakens the sexual desire and undermines the strongest of our natural emotions, the longing for love, which is the sexual foundation, the impulse of high, ideal actions and adulterates the fire of the sexual senses, which is the stimulus of development of strength in the individual and of social life, in the world of the beautiful and the moral.

"The act of onanism is more injurious to the central nervous system than the normal intercourse, because phantasy must fill the place of reality and thus a great amount of nerve-substance, possessing a higher functional value, must be consumed."

A sexual abnormality, which is better known nowadays than formerly, is the homo-sexuality, or attraction to an individual of the same sex.

It is sometimes inherited, and if such is the case, one should judge this weakness with discretion and moderation. Not a few are affected by it; some suffer considerably from their abnormality and strive to be liberated from their miserable condition.

In many instances the homo-sexuality, without doubt, depends upon bad examples and temptations, and, therefore, certainly is a vice.

It is often indulged in on account of lacking opportunities for sexual connection with the opposite sex, and sometimes the cause is to be found in fear of venereal infection from public women.

That homo-sexuality is not rare, experience has proven in all countries; and one also sees announcements in the papers concerning similar vices under the

heading "pleasant pastime," "mutual enjoyment," etc.

I will not enter into detailed description of this abnormality, as it is beyond the limits of this book, but will only mention a few descriptive cases.

Several men and women have confidentially told me of their sexual attraction toward persons of their own sex, and have consulted physicians for cure. Some men have told me that they have had intercourse with women, but that they experienced no pleasure with them. Some have never fallen victims to their homo-sexual desires, while others have done so.

The majority claim to have felt the desire as far back as they could remember.

A young tradesman, 26 years old, who consulted me concerning his homo-sexuality, has told me that he never had cared for nor had had intercourse with a woman, but since his childhood had felt a special sympathy for young men, ranging in age between 17 and 26 years, after which age he became totally indifferent to them. He had never entertained other than platonic feelings toward men and never had had any forbidden connections with men whom he loved, and who often were totally unknown to him, having met them accidentally in the street. He felt no sexual desires for them.

A young woman, whom he often met, liked him, and would gladly have married him, but he could not love her.

His whole mental disposition was idealistic, and he was a pure hearted young man, who suffered from his abnormality.

Through hypnotic treatment he soon became indifferent to men, although otherwise sympathetic, and

I have every reason to believe him freed from every abnormal feeling for them.

A lieutenant, 22 years old, consulted me for homo-sexuality, fearing that his feelings for young men, from which he suffered, should compromise him before his regiment. He had never fallen a victim to his desire or stood in sexual relations to any man. Hypnotic treatment cured him completely of his inclination.

A young, country-bred girl has also consulted me for cure of homo-sexuality, which showed itself through falling in love with a woman who conducted a country store. She tried as often as possible to get inside of the counter and embrace and firmly press her to the bosom, when she felt "something like a magnetic attraction." The lady storekeeper found her behavior strange, soon discovered the true reason as an abnormal sexual desire, forbade the girl to approach her, and advised her to consult a physician.

Another country girl, a seamstress, A., related to me that she, during her stay at a "Home for Young Women," fell in love with another girl, and that the matron also loved the same girl and used to fondle her in a compromising manner. Jealousy existed between them, and A. was forced to leave the Home. Her sexual desire had in the meantime been excited.

Miss X., 38 years old, who had always been active and of a mild, good and sensitive nature, at the age of 17 years, became very intimate with a lady friend, Miss Y., who was then 26 years of age. The latter had for several years had a friend, who moved away, and she had also been engaged to a man for several years, but broke the engagement. Miss Y. has often

said that she "felt as a man," but she is womanly in every respect and by no means appears emancipated. She became more and more intimate with Miss X., and has occasionally lived with her, after having taken care of her during an illness. For fully 15 years sexual intercourse has taken place between them, and Miss Y. has frequently said: "Why should we not be as man and wife?"

Miss Y. has always been deeply attached to Miss X. "as in the happiest marriage," and says that she cannot live without her. She has often, when they were incidentally separated, walked 6 miles a day only to converse with her friend through the telephone.

Although a new friend has substituted her in the affections of Miss Y., she cannot forget or cease to love her. She has consequently fallen a pray to the utmost sorrow and has commenced to drink. She suffers from insomnia and nervousness and has therefore consulted a physician.

CHAPTER III.

EVOLUTION OF SEXUAL MORALS

The Naturalism of Ancient Greek Culture—Religious Worship to the Ancient Love Goddesses—"Venus-cult has Never Ceased to Exist"—Venus the Only Nude Goddess—"The Three Graces"—Phallos-carriers—Modesty—False Modesty as a Cause of Vices—The Struggle of the Early Christian Church With Sexual Questions—The Natural Man—"The Fall of Man"—Adultery—"Sins of the Flesh"—"Christian Celibacy"—Immorality in the Church—Prostitution—The Introduction of Syphilis into Europe—Superstition—Witchcraft—Peculiar Sexual Ideas of Well-known Writers—Definition of "Chastity," "Unchastity."

Love also had its peculiar religious worship in ancient times. In Assyria one rendered homage to Mylitta, in Phoenicia Astarte, in Egypt Isis, in Greece and the Roman Empire Aphrodite or Venus, and among the Scandinavians Freja, as the goddess of love, beauty and pleasure in life, the hope and defense of lovers.

The Freja of the Northerner was according to the Myth the daughter of the god Njord and the beautiful Skade. She appeared to the people extremely beautiful, wise and prudent, as the friend of spring and flowers, and the protectress of lovers, poets and minstrels.

She made an extensive journey on earth, and was

everywhere called the good goddess. Temples, the most celebrated of which was built in Upsala, were consecrated to her at many places in the North. In Northern Germany she was worshipped as the goddess of love.

During the Middle Ages an image of her was located at Magdeburg, but was destroyed by Charles the Great. Friday derives its name from Freja or Frigg.

Apart from later degenerations of the ancient love-worship, one cannot but notice that it is the natural expression of the sentiments and desires of a sound, strong race. In part, this love-worship, Amor-and Venus-cult, has never ceased to exist, as it is intimately connected with human nature, even though Christianity has done everything in its power to exterminate it.

Venus was one of the twelve large goddesses of the Greeks and Romans, and the Myth tells how she, after her creation in the foam of the waves from a drop of blood of the world maker, the king of the gods, Uranus, as the most beautiful among all women, first came on shore at the Greek island Cythera, and then lived in Cyprus.

Finally she ascended the Olympus to fulfill her divine function, viz., to fill the hearts of mortals and immortals with the spirit of love.

She was the divinity who infused love and desire into the hearts of mankind, united the loving and led them to the bridal chamber.

She was the creating goddess, Venus Genetrix, whom one adored as the blessed mother. She was also named Pandemos, in relation to the sensual part

of love, a cognomen which originally had no low signification, even though she later, under that name, was more the representative of sexual desires. Venus was the only one of the higher gods pictured fully nude. None but the goddess of beauty could display herself in all her radience.

The ancient art occupied itself as ardently with the goddess of love as the Middle Ages with the Christian Madonna, because she was endowed with extraordinary power in heaven as well as on earth.

Not only in Venus, but also in her son Eros or Amor, the god of love, was love personified by the ancient Greeks and Romans. With his arrows he could hit and conquer not only mortals, but also gods. Nobody could resist his power. He was the victor and imperator of all living creatures, and through him his mother was also made invincible.

Where his bow was insufficient, he was fortunate by extreme cunning and art of dissimulation.

Sophocles, in his Antigone, has described the omnipotence of the god of love, through the means of which he reigned over the world, and the oldest philosophical schools credited him as being the creator of all living beings.

In addition to his mother, who often accompanied her darling, many other divinities were found in his company, who acted as assistants: the matchmaker Hymen, the god of longing; Himeros, the god of jest; Jocus, the goddess of fortune; Fortuna, the harbinger of joy; Bacchus, etc.

Eros was also assisted by the nine muses, the genii of the fine arts, noble beings, who were benevolent toward all good people and encouraged good deeds.

and the three graces or charities, the genii of charm, from whom all amiableness had its origin and who gave gladness and pleasure.

Originally the graces were pictured fully dressed, but later, naked, when the perfected art endeavored to picture the ideal of womanly beauty as represented by them. The graces were also the originators of the most beautiful of all creations. Artists of modern times, for example Torvaldsen, have reproduced them as being nude.

The ancient art reproduced nudity not for the purpose of exciting sensuality, but in order to portray truth and nature, thus serving the religious conceptions and public education in accordance with the ideas of natural religion.

It went so far that at certain religious festivities, especially the Dionysis' feasts in old Greece, certain persons carried in public the image of the male generative organ, phallos. Even respectable married women could be phallos-carriers, which act nobody looked upon as being immoral.

Phallos was an object of general adoration in the natural religions of the Orient, in India and Egypt, as well as in Greece, and Rome. It purposed to be originally an allegorical representation of the mysterious union of man and woman, which in the whole sphere of nature is the condition for existence of living beings.

Later, especially when Rome had become a nursery for vice of every kind, this cult became dangerous for the public morale and the Roman Senate therefore forbade it. However great was the importance of the Venus and Amor-cult among the Greeks and Romans, there was also among them a chastity-cult. The Myth-

ology tells how Minerva, the goddess of Wisdom, in her youth decided on eternal virginity and renounced love and matrimony; that Amor never could make an impression upon her. Diana, the goddess of the hunt and fecundity, the merciful helper of childbearing women, requested as a favor from her father Zeus, eternal virginity, renounced love, and became no man's wife. Sophocles called her "the ever chaste," and she was the protectress of Chastity, rewarded that virtue, and punished those who sinned against it.

Diana was worshipped at numerous temples, the most renouned being the one in Ephesus.

When St. Paul preached there and the people were afraid that her glory should become lessened, they created a great disturbance and shouted for hours: "Great is the Diana of Ephesus." (Ap. G. chapter 19). Unconditional virginity was demanded of those who conducted the temple rites.

Even the Venus and Amor could not conquer Diana, she was captivated by the handsome youth Endymion when she, as the Moon-goddess, beheld him sleeping, but she went no farther than to admire his beauty, and, in departing, impress a farewell kiss upon his lips. Endymion felt in his sleep such heavenly ecstacy that he asked of Zeus eternal sleep.

One should remember that the Romans had a goddess of Chastity in the goddess Pudicitia. Wrongly the asceticism of later times has criticised the nudity of the Greeks in their gymnasiums and found a source therein of the worst moral deterioration, where originally was found only morality and innocence.

Not everything contrary to our own ideas of moral-

ity is immoral. Modesty is nowadays often false modesty, from which secret vices originate.

The gymnasiums had a moral influence upon the whole life of the Greeks, and, far from being nurseries of immorality, they have purified eye and mind and accustomed people to not only see, but also admire, beauty.

No people has so fully understood the art of chastly reproducing the nudity of the male and female body as the Greeks, keeping themselves free from representing low desires. Originally destined to introduce heaven into earth and give mortals the opportunity of admiring the longed-for and innocent heavenly beauty, the Greek art was from the beginning pure, chaste and divine, and the earthly was therefore consecrated through enthusiasm for the divine. As the impure demons fled from the presence of the gods, so also impure thoughts disappeared before their images.

Although the ancient idea of the gods was not destined to make them patterns of holiness, it nevertheless was able to limit immorality. Religion, as well as the art of writing, was purposely resorted to to elevate the mind through poetry and external beauty. Its center was happiness.

Plutarch writes that "reverence of the gods is in many people mixed with fear, but the fulness of hope and joy is supreme, because no place nor time is so full of gladness and pleasure as the temples during the festival days. Then all sorrow, depression and misery are banished."

Though in many points incomplete, this religion was well adapted to break the monotony of everyday life, and elevate the mind beyond sordid care, and reward

the pious soul with the recreation of joy and happiness.

At later periods, the morals of ancient times became deteriorated; natural and inner motives were replaced by dogmatic and cold rules, which invariably compelled the decision of laws concerning right and wrong. Richly endowed with good and bad qualities, the Greeks early endeavored to curb their passions and the principle of moderation became acknowledged as the centre of morality.

The conflicting feelings and passions, dangerous to preservation of perfect health, should, according to the ancient Greeks, not be regulated by dogmas or laws, but by the power of love, or Eros, and in the heart of mankind Charities and Muses should govern and unite the opposing forces. It was the mild breath of love which should open the closed petals of the bud of the inner life of man.

To comprehend the differences between the ancient heathen and the Christian religions, one must first notice that Christianity at its appearance was a religion of the spirit, so-called revealed or inspired, while the Greek-Roman world had a natural religion, founded upon tradition.

It is also of importance to consider that Christianity, when it began its fight against paganism, found a degraded and doubtful race, against which it directed itself; its mission being to chastise, to help and reconstruct.

It preached that the nature was separated from the spirit by sin, and that mankind could not reach God through its own efforts, but was in need of a higher aid from a "Saviour," who was the God-born Christ.

The Greek natural religion knew not of the differ-

ence between nature and spirit; it rather divined nature and attributed to the sensuality in man, authority and divine dignity. Characteristic of the ancient Greeks was their love of nature, which was inspired by spiritual and moral powers, and their perception of the sensual, not as opposed to the spiritual, or a falling away from the spirit, but as its form of manifestation.

Therefore, the gods were not altogether spiritual, but also sensual and bodily entities, like man; and their superiority over human beings consisted, according to the theology of the ancients, really only in their nobler and indestructible materiality, and they were endowed with immeasurably higher mental capacities.

One saw the divine only in the form of the natural, and phantasy gave to the gods certain spiritual and bodily forms.

But they possessed, too, after the human prototype, not only good qualities, but weaknesses, and became, therefore, not fully moral, but often immoral.

Their gods were far distant from the idea of an absolute spiritual entity, and their commandments contained none of the moral severity of Christianity.

Wisdom and virtue were obtainable by man himself, and it was unnecessary to believe in any miracle. Mere attention to the voice of one's own pure reason, and application of one's own mental powers, were essential and sufficient.

One cannot, without further ceremony, condemn this early religion and its system of ethics, nor assign to Christianity more than a relative importance in the moral betterment of humanity. It is questionable whether the actions of the ancient people were materially different or worse than those of the Christian

people. One might, with full justification, ask how many of those who so proudly call themselves Christians really are distinguished by purity of mind and abandonment of earthly things, which Christianity requires?

Historical justice demands that we judge the Greeks, not from their period of decadence, but as they were when in the prime of culture, and then we must admit that they were not in any respect worse or more immoral than people of the present time in Europe or America. These latter sect may possibly boast of higher ethical conceptions and principles, but in deeds they often deviate from them.

The Greek eudemonism or the teaching, that the strife for happiness and wealth is fully justified and rightful, contains, as does the epicurism, deep truth.

The pleasure-philosopher, Epicuros, was no proclaimer of enjoyment of greatest happiness, even though he opposed the severer moralists of his times. His life was distinguished by virtue and his teachings by moderation, and he declared that pleasure was happiness. Now as then, only the exaggerated critique of ascetic antagonists can proclaim this view, a doctrine of pleasure and nothing else. Why shouldn't we seek pleasure? Should we not wish for and enjoy everything beautiful, pleasant and agreeable that life offers us, instead of looking upon earth as a vale of tears?

Within the Christian church people have from oldest times encountered great difficulties concerning the question of sexual life, and have often carried it beyond reasonable limits. Everything was sin which was not "lifting heavenwards;" everything was car-

nal, all which belonged to "the natural man" was sinful; the flesh should be subdued, "killed;" the earth was "a vale of tears;" nothing earthly was desirable; and the entire mind should desire the eternal life in another world.

The first Christian apostles made it their special aim to preach abstinence and chasteness as chief principles, for the purpose of reforming the degeneration of morals in ancient communities. Their sole object in view was, for a long time, to fight the sexual desires and prostitution.

The worst was, that they from the very beginning aimed beyond the true mark with their unnatural ideas, fanaticism and utopic ideas about sexual life.

St. Paul has, in many places, especially in his first letter to the Corinthians (7th chapter), forcibly pronounced his opposition to matrimony, even though he also gives advice regarding it. For those aspiring to eternal life he considered the unmarried state best, because the single man cares for that which belongs to God, how he might please God; but the married man cares for that which belongs to this world, how he may please his wife. He quotes the same regarding women.

St. Paul thus despises and deplores sexual love and forbids pleasure and married bliss as undesirable.

He himself had for many years led a dissolute life and knew that sexual feelings cannot be eradicated in most people, and he therefore "allows" marriage, and declares that to "evade immorality" every man may have a wife and every woman her husband; and he further says to the single and the widows: They do right if they stay single, as he himself, but if they can-

not remain chaste they may marry; "it is better to marry than burn." Reviewing the teachings of the fathers of the church concerning marriage and sexual life, one finds the most absurd expressions, which, although made in deepest sincerity, clearly prove how asceticism is liable to lead pure reason astray.

Justinus, the martyr, thus says, "that total sexual abstinence is a higher virtue and that sexual activity is unnecessary to life." He forgets to tell us how children should be brought into this world!

Hermas, the shepherd, condemns all pleasure in intercourse, which should have no other purpose than propagation, wherefore man and wife should be as brother and sister!

Athenagoras also condemned pleasure and praised the single state and suppression of sexual desires as the surest way of approach to divinity.

Hieronymos proclaimed that God and the church requested singleness and only permitted marriage.

Most of the fathers of the church looked upon marriage as the last resort against immorality; at the most it should, if proven unavoidable, have as its only purpose the creation of children from which one could mould good men and women. But as a general rule marriage was comprehended as gratification for an unclean desire, which led to its origin (had its root in) "the fall of man."

That woman for such a long time has been held in an inferior position in Europe and America, depends, to a great extent, upon the Biblical story of Creation, where woman is mentioned as being made from a rib of man, and the legend of "the fall of man," in which woman should have played the leading part. There-

fore God, the story tells us, said: "Your will must be submissive to the will of your husband and he shall be your master."

The fable was made a cornerstone in the Christian edifice.

Founded upon the description in Genesis, where all blame is heaped upon Eve, and Adam is not recognized as "old Adam," but was made to enact the role of the innocent—contrary to all reason—the woman stood in poor favor among the early fathers of the church. St. Paul wrote in his letter to the Romans (5:12): "Through the sins of one human being, sin has come into the world," and by this he means Eve.

Tertullianus exclaimed: "Woman, thou shouldst ever walk in sorrow and dress in rags, thine eyes full of tears; thou hast allowed mankind to fall."

Hieronymus was fully as unreasonable as the others when he wrote: "Woman is the devil's door, the road of iniquity and the dagger of the scorpion."

Origenes wished to exclude the female sex from heaven as unnecessary and dangerous.

The canonic law declared that "only man is created by God's image, not woman; therefore she must serve him and become his slave."

The provincial Synod in Macon (in the sixth century) went so far in their foolishness that it, in earnestness, discussed the question whether woman really had a soul or not!

In accordance with St. Paul, in the first Christian times, one considered fornicatio, every sexual connection outside of marriage, as adultery—consequently between a single man and a single woman—which was something new to the world before that time.

Soon, the ecclesiastics grasped the opportunity to uphold their own ideas by aid of the jurisdiction of the church and imposed punishment for sexual intercourse among single persons, as well as for other "sins of the flesh." The sinners were thus forced to repent during many years, were excluded from the common prayers of the Christian congregation, etc., etc.

The most exalted religosity of the first Christians could not, even among the pious hermits, the Anachorets, who retired to the deserts, conquer sexual desires. Absolute chastity and absolute abstinence were made fundamental principles of Christianity; but the Anachorets, despite fasting and emoliation, were harassed with desire after women and dreampt of them. Woman became a demoniacal being and was looked upon as the source of temptation instead of the object of the natural sexual desire of man. She was also anathematized for it, just as in the legend of the fall of man, which thus received some kind of a support in the state of sexual irritation in which the Anachorets often were placed.

Nature often asserted its rights in these hermits—men and women, who as penitents wished to consecrate their lives to God. Temple-prostitution of older times was in Christian disguise repeated among them. Years of the most persistent fasting were necessary to conquer "the demon of the flesh," and in their struggles, when the rebellion of the sexual desires menaced to break the abstinence, there often were occasions, when the pious ones were in the state of a trance, and insanity with erotic hallucinations. Often prayer and exhaustion won, but if a

woman came to visit the penitent Anachoret, for the purpose of hearing the words of God, it very often indeed was she who must comfort him in hospitable embrace. Later it was sufficient time to shed tears of sorrow. The stories of the lives of the "hermits of the deserts" prove to what an extent the sexual desire during all their castigations made itself felt among them.

They mostly charged "the devil of unchastity" with sexual temptations. It was always the devil, who made woman appear in their hallucinations.

They chastised themselves with starvation and all imaginable kinds of self-torture. Some stood every night in ice-cold water, others burnt the male-member with red-hot iron; they flogged themselves with lashes, armed with iron nails, etc., all for the purpose of rescuing themselves from pollutions, erections and sensual thoughts.

The holy St. Hieronymus narrates, how he as an Anachoret cried and sighed, could not sleep, ate little and drank nothing but water, and how he had condemned himself to this voluntary punishment on account of his fear of hell, but how he nevertheless sometimes imagined himself in the company of young women and felt a tender warmth, which made carnal lust living and burning in a half-dead flesh.

Those who lived in monasteries, the Cenobites, turned hospitableness into sexual intercourse, despite the rigid rules of life; for instance, at the nightly agapaes or love feasts, where brethren and sisters came together to work and pray in common.

In the nunneries, often the permitted reception of wandering monks gave cause for scandal.

In the saints one has often found a mixture of religious and sexual delirium.

Here sexual temptations appeared despite all purity, and *vice versa,* the unsatisfied desires have quite often taken form of religious dreaming.

One knows that the holy Catherine of Genoa often suffered from such an inner heat of passion that she, to cool herself, lay down on the bare ground and screamed: "Love, love, I can no more!" She then felt a particular inclination for her father confessor and declared that she, from his hand, experienced "a heavenly odor, the pleasure of which could raise one from the dead." The abhorrence of the performance of the sexual function considered to be nothing but a base sensual act, was bound to lead to the "Christian Celibacy" as a way of reaching heaven. It also became one of the most active means of propagation of the new religion—especially among the women, who were anxious to gain a better reputation among the severe fathers of the church.

St. Paul's teaching of abstinence was fanatically adopted by young, converted women, who made it an honor to subdue sexual temptations, and the celibacy, forbidden, as being disgraceful, by the Roman law, was looked upon as a victory over the flesh. Shortly after, there was a noticeable competition among young women, who united themselves in a mystic marriage with the Son of God. It was not only the moral satisfaction of preserving virginity, which caused this competition in virtue, but also womanly vanity, the satisfaction of being considered superior to others and the opportunity to be publicly noticed by their virtue. The virgins were allotted a prominent place

in the ceremonies of the church, and they wore a certain kind of headgear, a mitre and a veil, violet, brown or black in color, which covered head and shoulders.

Following the example of the women, the men also submitted to sexual abstinence, so far as they could. Origenes seems to have found this too difficult, as he castrated himself. That way out of the difficulty was not in accordance with the teachings of the church, as the spirit should kill the flesh, and Origenes was therefore never canonized after his death. No madness nor stupidity has ever appeared without gaining fanatic followers, and Origenes became the prototype of a class of other religious zealots, the self-mutilators, the Valesians, who were in vogue in Judea about the year 240 A. D.

The founder of this sect, the Arab Valesius, had become inspired by the sacrifice of Origenes and arrived at the conviction that complete virtue could exist only in a mutilated body. To annihilate the sin of unchastity one must destroy its cause, and he felt no regret at the loss of his dangerous manhood. His adherents were not content with castration of themselves, but made a most frantic propaganda for their insane method of soul-saving. They were always supplied with small, sharp knives, and one could see them casting their ravenous glances hither and thither seeking victims to castrate while delivering their sermons. The Valesians mercilessly mutilated all who fell into their hands, and their victims were unable to free themselves from their wolfish claws. It was a common experience that sexual abstinence, even among the ecclesiastics, with few exceptions, was an impossibility, and it appears as though the exaggeration of

the Christian chastity called forth a fearful reaction in more powerful natures.

Augustinus has also, in his "Confessions," pictured the superhuman fights he must have endured with the "demon of the flesh." "My heart," he says, "was burning, boiling and foaming with unchastity; it was poured out, it overflowed, it went up in licentiousness." The desires of many of the first Christians became so violent that they sometimes went straightway from the church, after communion, to the brothels. Bishops and preachers did not always possess sufficient power to resist sexual desires, and church councils admonished those who distributed the sacraments to be rigid guardians of their own virtue.

The church was, by degrees, forced to moderate their severe moral demands, and change its conception of the word "adultery." Thus the church council at Toledo (400 A. D.) allowed every unmarried layman not only to keep a concubine, but also to temporarily go to another woman "for the demands of the temperament." The church council in Rome (1059 A. D.) admitted every unmarried man's right to keep a mistress. The church thus tolerated, to a certain degree, the formerly forbidden sexual intercourse between unmarried men and women, if they were united by a mutual agreement. In connection with the ascetic tendency of the church in its oldest times, celibacy had become more and more considered as the most dignified state for servants of the church. It was also later made the fixed rule for all higher grades of the ecclesiastic hierarchy. No earthly ties, not even the family tie, should keep the servants of God and the church away from a life in God and solely for the church.

In the fourth century the provincial synods began to formally forbid marriage of all servants of the church, but very little was thus gained. Even though bishops and other prelates did not marry, they invariably seemed to have kept mistresses and the church council in Nice (325 A. D.) therefore forbade such a condition. No attention was paid to this edict and Pope Zacharias (732 A. D.) consequently perceived the necessity of forbidding bishops to live with women. The council at Nice had also forbidden priests to live with other women than near relatives, and this edict was often renewed. The church council at Maintz (888 A. D.) was compelled to make the prohibition still more rigid, and forbade priests to live with near female relatives, as it was found that they did not respect such relationship, not even that of their own sisters.

Mezerary mentions in his "History of France," that in the eighth century the majority of bishops and priests in France kept mistresses, and the same condition prevailed everywhere during the ensuing centuries, when priests did not marry, in opposition to all decrees of the church. The consequences of celibacy are apparent in a multitude of descriptions of medieval times. Peter Damianus, in his book, "Gomorrha," dedicated to Pope Leo IX. (eleventh century) has given a drastic narration of the sexual orgies of the ecclesiastics during the time of this Pope. St. Bernhard (of the same period) speaks also concerning the immorality into which the priests were driven by celibacy. Nevertheless this insanity of the church could not be remedied nor prevented.

Leo IX, Nicolaus II and Alexander II issued severe

laws against the marriage of priests, and finally Gregorius VII (1074 A. D.) increased the punishment so far that every priest, who was married or kept a mistress, should be deprived of his priesthood. The edict encountered the fiercest resistance from many, priests and bishops were found who dared ignore it and who permitted priests to marry.

Gregorius succeeded at last in enforcing celibacy, under threat of the most severe consequences. The unmarried state, which was meant to remove the servants of the church from everything worldly and allow them to lead a holy life, became, nevertheless, for the most of them, a source of earthly temptations and unholy morals, a real curse, which carried with it the worst aberrations, degenerations and disorders. The laws of nature, thus outraged, were indeed revenged.

It was cruel and tyrannical to ask of people that they should make themselves sexless; even with the best intention to follow the law of the church, the divines could not prevent the formation of semen and the natural influence thereof upon the sexual organs and phantasy. The celibacy was, for a long period, energetically opposed, especially by the minor clergy, and one soon experienced the necessity from the side of the clerical authorities to permit release from the rule by paying a certain fee.

The priests generally kept their concubines as housekeepers. Several ecumenical councils, especially that in Basel (1431 A. D.) formed resolutions against the concubinacy and temporary sexual intercourse with women. But in reality it helped very little, indeed, and one finds that under Leo X a priest could still

have intercourse with a nun, a cousin or other women and receive absolution at the payment of 69 francs, according to the rate of the papal concilium for "sins of the flesh" (Chapter XX, Article I), S. L. Abbe F. Charard "Le Celibat des pretres," Geneve, 1874. There were prelates who, instead of celibacy, advised marriage for priests as the only way to prevent sexual scandals.

In the 16th century, reformers, with utmost severity, attacked the celibacy of the priests as leading to immorality and after Luther had set an example, when he married the nun, Cathrine Bora, it soon became customary that preachers should marry in Protestant countries. Regarding prostitution, one does not find that the ecumenical councils made any effort to eradicate it in Christian communities, but looked upon it as a necessary evil, destined to prevent something much worse.

Augustinus has also said: "Remove the prostitutes and you will ruin everything through the power of the passions!" St. Thomas indirectly touched upon the subject, when he said: "Man tried in vain to realize the absolute perfection in a world, where the Creator allowed the bad such a prominent place." It meant practically the same as, since it was necessary to accommodate one's self to the existence of prostitution, it was an admittance that there was something in man which, even though it was called bad by the church, belonged to his nature, viz., sexual desire.

When thus the necessity of prostitution was admitted by the church, the ecumenical councils found it serviceable for their own purposes to aid the worldly authorities by drawing up an ordinance for the purpose

of keeping prostitution within proper limits. One sees how the ecumenical council at Milan (sixteenth century) decreed that the "ladies of easy virtue" should wear a certain style of dress, that they should not visit taverns or hostelries, that they should live in special quarters, which regulations the civil authorities, as well as the bishops, should superintend.

Very often the clergy held personal interest in prostitution. Brothels were frequently erected near churches and houses of the priests, and there were prelates who accepted a part of the income of brothels. The celibacy of the clergy and lack of marriageable men, especially during the crusades—led to the natural consequence of the impossibility for many women to marry. This condition caused the formation of women-orders for the gratification of their sexual desires.

The Magdalen-order was thus formed at Marseilles (thirteenth century) and sanctioned by Pope Nicolaus II and the French King Ludwig the holy, under the name of "Filiae Dei"—God's Daughters. The monk and nun-cloisters generally witnessed the activity of the sexual desire, often in a very conspicuous manner. Children were found there in great numbers, and in secret subterraneous rooms, in recent times, has been detected a multitude of skeletons of children. At many baths, as, for example, Aargau and Wiesbaden, monks and nuns had intimate relations and bathed together, just as other bathers did.

Many nunneries were nothing better than brothels, where young noblemen came and conducted the most unrestrained orgies with the nuns. Such notorious cloisters were, for example, those in Kirchheim, Sof-

lingen Oberdorf. The priests from their pulpits hurled denunciations against immorality, but were themselves a perpetual menace to the chastity of women, and innumerable were those who procured intercourse with nuns or married women and girls with whom they became acquainted in the confessional and at their homes. Many communities thus insisted upon priests keeping concubines. It sometimes happened, as, for example, in Wurzburg (at the end of the fifteenth century), that the burghers refused to go to war, because their wives were endangered by the priests.

One may get a fair idea of the sexual life within the church from the historical fact, that, after the introduction of syphilis into Europe by Columbus' sailors (1493), who had become infected through sexual intercourse with Indian women on Haiti, the whole clergy became affected with the same disease. Many, during those times, were inclined to interpret the appearance of this new disease by means of astrology, and one of the earliest writers on syphilis, a Spanish physician, Almenar by name, says: "Even though syphilis in most people is caused by unclean intercourse, one should 'with a pious mind' believe that the clergy owed this suffering to the influence of the stars and bad air." (sic!) In the same manner Victorius, another author, of that time, attributed a special astral disease to the nuns.

Literary work in the monasteries was generally confined to copying and composition of religious treatises, but "worldly" books, classic authors, etc., were also copied and at many places a very "smutty" monk literature was originated. The study and copying of

erotic poems of Horace, Plautus and Terrentius, etc., added fuel to their sexual phantasies aroused by abstinence, creating sensuality instead of purity in the cloister life, which otherwise should have been separated from all worldliness.

Upon the authority of the Bible and the fathers of the church, woman, during medieval times of priests and monks, was set forth as the sinloaded being, from whom sin had sprung into this world. It was always she, who in the impure day dreams of the celibates tempted to sin and hindered "goodness," when they should have known themselves sufficiently to understand that their suppressed sexual desires played the main role in their hallucinations. These teachings in connection with superstitions, imaginations, especially the belief in the devil and teachings of perdition of "the natural man," altogether turned the heads of these self-torturers and puritans. In absurd legends they poured out their wrath upon the wicked woman and her enticing power, raging over their hard struggles against sexual temptations and repenting their sins of unchastity.

Witchcraft processes finally became the most horrifying expression of the clerical disrespect of woman in connection with the doctrine of the devil. Protestants and Catholics rivaled each other during the sixteenth and seventeenth century in insane imaginations of women as "witches," who indulged in sexual sins with the devil. Innumerable women were sullied, accused and tortured unto death. The erotique was the origin of this satanical system, invented by learned theologians, to convict and condemn the wretched victims of their own wild phantasies.

All expressions of sexual desire were, to them, sin. Christian judges during the witchcraft processes proved how prejudices and cruelty may possess men —how they, in their abominable, impure imaginations made poor helpless women have intercourse with the devil, and by means of the most fiendishly cruel torture forced them to admit their sins—to later condemn them to a plainful death on the pyre.

Woman was to them forever the impure being, who had caused the fall of man. She must therefore, first of all, stand under the influence of the devil—not the poor man, who first, through woman, fell in the clutches of the devil, and abandoned himself to the sins of the flesh. The learned theologians knew very well, indeed, how the devil visited women in different disguises, as a gentleman, dressed in black, a man with feathered hat and a horse hoof, a buck, etc., and how these bewitched women rode away on brooms through the air to love meetings on the Blockberg and other mountains, etc.

The professor of theology, J. Sprenger, with the approval of the theological faculty of Cologne (1489) published a horrible work, entitled the "Witch-chamber" as a guide to the trials of accused women. In this book were given detailed descriptions of the signs by which they could be recognized as mistresses of the devil. Many were hysterical and believed in the creations of their own excited phantasy, which often was completely insane. They also believed in the truth of their accusations and confessed their pact with the devil. Others were forced to confess, after having been nearly killed by the most cruel, fiendish torture. Sometimes these confessions were founded upon

natural reasons, as for example, sexual desire, love-affairs, and effort to gain somebodys affection by use of love potions, etc. But the confession of pact with the devil could be admitted only through the abominable procedures of the church, because the judges did, by means of clever and sly cross-examinations, force the poor ignorant victims into traps set for them, and thus made them admit the most absurd, impossible misdeeds.

Miserable, low "pastors" (soul-curers), in their obscurantism were zealously active for the glory of God in drawing forth confessions of sin from the desperate wretches. Invariably, the object of all these witch-processes was sexual life, which had been distorted and misinterpreted by the church, and thus was made to serve its hideous purpose. Thousands of women were damned to perdition. A worse degeneration of the human mind, a more miserable expression of theological insanity, the history of mankind cannot disclose.

Another and very different opinion of woman became prevalent during the medieval times, founded as it was upon the "Mary-cult." Chastity existed as a constituent of the antique cult, even though one was unwilling to admti it in the First Christian Church. It was not sufficient that Christian preachers proclaimed purity of mind and thought and the killing of the flesh; the legend of the birth of Jesus by a virgin, *i. e.* through self-impregnation without the male element, the semen became the cause of the naive conception of the power of the Madonna, Christ's mother, to enact the role of mediator between God

and mankind on account of the absence of the sexual element in her.

Mary, as Jesus' mother, whose heart suffered with him—therefore the name, Mater Dolorosa—became an image of motherly love and virginal modesty in happy combination. She also, in the church, was the heavenly person to whom people firstly directed their prayers, as it was easier to address her concerning their trouble than the other divine persons of the divinity. She appeared to them more human and sympathetic. It was after the council at Ephesus (431 A. D.) where the conception of Christ as God and virgin Mary as "Christ's mother" was confirmed, the Mary adoration began to obtain a more general dissemination. Especially in the seventh and eighth century it gained its full development through a multitude of pamphlets and eulogies written by clerical authors.

The Holy mother, indeed, could not be an ordinary human being, nor even a saint, and upon the foundation of certain apocryphal books, stories of her life were composed. Her conception was declared to have been immaculate, just as Jesus', and she was proclaimed as being born by her mother, Anna, without a father. The church has consequently done everything to spread unnatural ideas, and one has always experienced a great amount of trouble with sexual life and creation (conception) which one has been forever unable to look upon in a natural way. As the Bible claims Adam bore Eve without a wife, so Mary bore Jesus without a father. But it was a pity to theology that, with all its demand of respect for its confused ideas—too long considered as the

real truth—thanks to ignorance—this birth of a virgin has no foundation in cited places in the Bible.

In St. Matthews I: 18-20, is written: "Now the birth of Jesus Christ was in this wise: When his mother, Mary, had been betrothed to Joseph, before they came together, she was found with child of the Holy Ghost. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privaly. But when he thought on these things, behold an angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost." Although Joseph is said not to be the father of Jesus, nevertheless in the same chapter his geneology is given, which should prove how Jesus descended from King David and father Abraham. This is theological historiography.

As the prophet in Esaias 7: 14, had said, that Jesus according to the usual reading, should be born by a virgin, so also his birth must be described in accordance with it. But the legend suffers from this grave fault that it does not correspond with the real meaning of the word, referred to. It reads thus: "Behold, a young woman (ha-almah) is pregnant and will bear a son." And this young woman, for the sake of the system, became, to the Christian theologians, a virgin. By their idea of the immaculate conception of virgin Mary, the Christian theologians in their disrespect for natural love, the supreme law of nature, have in full earnest, indicated the only possible way of conception of man, viz: intercourse between man and woman, as a contamination, as something impure.

There are found assertions which, however, one dresses in religious garb make a comical impression upon people with common sense and some sense of humor. But they can also, in those who penetrate deeper into things, create a sickening disgust or a glowing indignation, which manifests itself in open fight against all reason—blinding theology.

One can with patience and pity listen to the prattle about religious questions by an insane person, but one cannot, with respect, listen to the high reverend clergy when they proclaim impossible paradoxes, which are not only their own business, but are laid as a foundation for jurisdiction and legislation.

This notorious dogma of the immaculate conception has led to the direction of the ecclesiastical law about churching of mothers, married and single. This demand did depend upon the opinion of conception as something impure, which excluded woman from the church. It was and is the most revolting offense against woman and her most important function. The ecclesiastical law reads: "Lying-in women should stay at home about six weeks after the birth of a child, because Christian custom and modesty, as well as their own health, demand it, after that time they should be churched as customary." If a woman refuses to be churched as it is demanded by ecclesiastical law,—"The refusing one should be admonished by the clergy to observe Christian custom and good order."

The theologians proceed from the principle, that "Pleasure at sexual union is forbidden and its only purpose is propagation of mankind." And they have proven their complete ignorance of the true nature

of love. Theology has here taken an exclusively animal point of view, and altogether overlooked the great and elevated, in this the mightiest passion, which contains so much ideality. The joy of the procreative act must be condemned as something sinful, and thus christianity, by elevation of abstinence as the highest virtue, has made matrimony less pure than the single state.

It is christianity which has introduced the idea of unchastity of sin in sexual relations. "Desire of the flesh" induces it and from that the Christians must save themselves.

I have previously laid stress upon the tendency of asceticism to create "cold natures," especially among women, and without doubt very many among them have, by means of a perverse idea of sexual sensations, considered it sinful to experience pleasure at the sexual union, even in the married state. Many have, therefore, either held back, or not felt sexual gratification in marital intercourse, a great injury to mutual love and also to the offspring.

The founder of the Hernhutar—congregations, Linsendorff, insisted severely upon the suppression of pleasure in intercourse, "which should be the object of all their best efforts." "It is clear," he said, "that all true children of God should never allow a sinful lust, immical to the soul, to be the aim of their actions." "It, therefore, should be impressed upon all that the creation of children should be made with earnestness, so that no children would be created in the congregation except for Christ and before him."

This autosuggestion has certainly made a parody of love and marriage and has many a time been the cause

of facultative impotency and "cold natures." It is well known that importune thought, fright or anxiety, etc., may make a man, endowed with normal sexual functions, suddenly impotent by removing all sexual irritability. How far theology has gone in its antipathy towards sexual love and every kind of erotique, is clearly demonstrated by the disgusting attempt to interpret the song of Solomon as a description of heavenly and divine, not earthly and human love, although it exclusively is the latter, yes, an extremely erotic song.

One has allegorically explained chapter headings, that contain the poetical effusions of two lovers, as for example: "for better or worse concern equally Christ and his bride" "the beauty of the bride, the love of Christ, etc." When it really reads thus: "He kissed me with the kissing of his mouth, because thy breasts are sweeter than wine, thy two breasts are as two young deer twins" are made to signify that the two breasts are the words of God and the sacraments. One should remember that God is never mentioned in this love poem, and that it never was referred to by Christ and his apostles—but as the "Song of Solomon." Now once for all since it is given in the Bible, one is forced to endeavor to make the erotique of the poem heavenly, as asceticism was the foundation of Christianity and sexual love was considered a hindrance to eternal blessedness.

It would here be proper to touch upon L. Tolstoy's peculiar ideas of the sexual life, expressed in his "Kreuzer-Sonaten" ideas, which are nothing else than a reiteration of the Christian teachings regarding the sinfulness of sexual desire. "All love is impure,"

Tolstoy says, "it is always the animal that enjoys; the moral man can only feel disgust at his sexuality and the one who does not feel this disgust is sick or demoralized." He preaches abstinence as a true sign of morality, and he thus pronounces the desirability of the extinction of humanity by cessation of propagation. Although Tolstoy, in many other respects is anything but orthodox, he is a decided heretic concerning many of the Christian dogmas, and therefore he has been excommunicated by the "holy synod" of the holy Russian Church. One cannot but judge that he, on sexual matters, despite all sound endeavors, is dominated by an absurd, fixed idea, or that he is of unsound mind; as the English would say, he labors under an abnormal condition of the mind.

One has lately witnessed a very tragic and disgusting expression of asceticism in the work of the young Dr. Weininger, Geschlecht und Character, (sex and character, 1903). His suicide, a short time after the publishing of his book, was committed to prevent him from becoming unchaste (immoral). Born a Jew, he, a couple of years before his death, embraced Christianity (the Protestant religion) and took a hatred toward Judaism. He was also embittered towards woman as being the representative of erotic life, the enemy of the spirit. Early developed, he had studied enormously, but had been unable to objectively appropriate his knowledge; he thus with a really unbearable sophistry, distorted the phenomena of the human life from his own subjective conceptions. He was an epileptic, which circumstance may possibly explain his lack of clearness. The views expounded in his ponderous work may have stupified many out-

side of the scientific world, but they are only a result of the incessant activity of an unbalanced mind upon the sexual problem from the standpoint of purity or the idea of the sexual desire as "fall," "sin," "immorality." The woman-hater succumbed to his own fixed idea. He declared, not long before his death, that he would commit suicide "so as not to kill somebody else" and the decent, pure man rather meet death, than feel himself become absolutely bad; "to him the sensation of immorality was the same as a death sentence."

Weininger, who was strongly erotic, but fully abstemious, at last became totally worn out by his struggle with his "bad nature" *i. e.*, his sexual desire, and it was this latter, which he considered his "criminal tendency." In spite of his struggles for the sublime and the supremacy of the spirit, he is believed to have suffered from "delusion of grandeur." In his efforts to kill the sexual desire, (the bad) he bacame imbued with the same belief in his own greatness as so many saints and self-tormentors, who in the first christian times allowed themselves to be admired for their self-torture by weakminded people. I shall relate a few sentences from his "Geschlecht und Character" as examples of his deranged way of thinking: "There is no absolute manly nor absolute womanly individual. In every man there is something of woman and in every woman something of man. There are innumerable transitions between them—sexual transition—forms."

Weininger has, in his "quasi scientific" commentaries, tried to explain the relation between man and woman by means of figures. The factors m, (man),

and w, (woman), are present in every individual in different proportions; for example, w 90, m 10 and w 70, m 30, etc.

There is perhaps some truth in this idea if one speaks of hermaphrodites or homo-sexual individuals, but this hermaphroditism, by far, does certainly not exist in the superior number of people, who are either men or women, even though the opposite sexes, as human beings, have certain characteristics in common. But the phantastic, "brain-sick man does not notice his own mental squinting and sees in the division of mankind in to man and woman only the ruin of life, and he wishes a neutral "common-type—also a hermaphrodite—as the greatest aim. "Woman as woman" must be eradicated and to obtain that end man must be chaste, *i. e.,* annihilate his natural sexual desire. "When man became sexual he created woman;" "woman is the guilt of man;" "woman is the priestess of sexuality." Man must resist temptations of woman, and when man becomes pure and woman has disappeared, life on earth will be very different." Yes, indeed, it will at least be without human beings after the last generation of saints.

Weininger's book evoked a reply by an annonymous Norwegian authoress, who, in her talented work, Kvinden skabt of Manden (1904). "Woman is created by man" exclaims, (regarding the attack of the ascetic on woman): "No, this is too brutal! it is raw!—" The truth at once dawned upon me that there is one thing above all, stronger, higher, greater, more sublime than any other power in heaven or on earth —and because this power has reached its fulfilment through woman, it is therefore grand and sublime

to be woman—through us the mystery is fulfilled. No, I do not envy men—why, are we not rich compared with them—we, who possess the whole undivided power of love—we, who are the "mystery."

In opposition to Weininger's prattle about "woman is nothing but sexuality," the Norwegian authoress with full right holds out: "all the kindness, goodness, devotion and sacrifice, all these thousand little things, which we always desire to do for the beloved one." With an open eye upon life, she exclaims: "What is body and what is mind in love—to me they are the same, and it may be so when I love—then I care for nothing else, but that my body and soul should be one whole being, which searches for an other whole being."

According to the theological idea, one must consider "chaste" as being "free from all sensuality, from all sexual desires." That alone is virtue, while all sensual feelings and desires must be looked upon as sinful, and are named unchastity and impurity. Regarding sexual questions, it is more important to use clear, good judgment than in anything else, as people differ considerably in such matters. Some have weak sexual desires, others strong; for the former it is easy, for the latter it is hard to be "pure," "chaste," and one should therefore not consider them sinful, immoral or bad.

It is clear that the meaning of these words must be changed with a better understanding and knowledge of sexual life. The theological view-point cannot longer be the dominating one in this field. Sexual intercourse outside of marriage has been especially looked upon as immoral and unchaste, and has been

called illigitimate. The criminal law should thus forbid this form of sexual intercourse. But such is not the case. With the word "chaste" one, according to general usage of the language, understands it to be a person who restrains from forbidden love, or is modest, moral and does nothing offensive to modesty.

By the word "unchaste" is understood a person who indulges in forbidden love-pleasures or has a tendency towards them.

It is thus first necessary to decide what is forbidden or illegitimate sexual intercourse. According to Swedish law it is certainly not a voluntary coition performed by unmarried people. If unchaste (impure) should be the proper name for intercourse between unmarried, only the marital embrace should be considered as chaste, (pure) an idea that is opposed by the reality, in both cases.

The unmarried who have sexual intercourse may be chaste and love each other more devotedly and affectionately by the laws of nature than many who are married. One means by "chastity," decency and morality in general, and by "unchastity" licentiousness and excesses in sexual matters.

By "unchastity" or "immorality" one should not understand anything else than abberations in the sexual life, morbid or abnormal sexual relations either between people or with animals, etc.

The Danish writer, P. C. Mueller, gives the following definition of unchastity: "If impurity expresses itself through a special action, it is named unchastity." He refers only to abberations of sexual life.

It is readily understood that formerly the church ruled over the soul and put its own impress upon the

laws, (legislation). That everybody should belong to the state-church was a foregone conclusion, and desertion from the same, "apostasy" was punished with the utmost severity. All that was not right, according to the church, all that pertained to "the natural man," "the flesh," was sinful and condemnable and it possessed the most effective means against "sin" partly in the doctrine of hell, partly in legal punishments, which were severe and often tyrannic.

The Swedish ecclesiastical law of 1686 (Chapter IX, Sec. 4) prescribes: "Whoever has unlawful sexual commerce, man as well as woman, must one Sunday, during the service, stand upon a special, for that purpose destined,—'penalty-foot-stool'—and must then be absolved in the presence of the entire congregation. If anybody wishes to be spared from it, he must pay one hundred 'daler silver money' (about twenty-five dollars). If the offense is repeated, twice the former sum must be paid and the erring may even, if they cannot pay the fine, be condemned to 'suffer coporeal punishment,' according to the criminal law." The Canon Law of 1686, further states: "Whoever commits single adultery must, three successive Sundays, stand on the 'penalty-foot-stool' and cannot possibly buy himself free." This clause, which was still inserted in the Canon Law of 1850, has later disappeared.

In the eighteenth chapter of the criminal law concerning "outrages," the word "immorality" is used for "intercourse" and this is confirmed by Sec. 10, which speaks of "immorality," that is, "against nature" and "immorality with animals." The absurdity of this nomenclature for intercourse is apparent in

Sec. 9, which speaks of "single man who has intercourse with a single woman, an action which is unpunishable" in "eo ipso" and is considered no "outrage." The man can be punished only in case that he refuses to support the child, which is the consequence of the act.

The Swedish Canon Law (Chap. XV, Sec. 20) rules: "Woman, who has allowed intercourse by the lover before their marriage, must not, if their relation is known before the marriage, he married by the officiating clergyman, with other honors than ordinary rules and general customs permit. If the woman has had intercourse with the man, but it is unknown and she dares to use the attire of a 'pure bride,' she must pay a penalty of two 'daler silver coin' (about 50 cts) to the church." Chapter V, Sec. 2, rules:

"Women, who have begotten children with their lovers and bear children and request churching before marriage, must not be re-admitted to the church, as other chaste child-bed women, but with other prayers." These regulations, which are still retained in the Canon Law, thus proclaim, that Christians should not honor and respect women, who have had intercourse with their lovers before marriage, as they should thus not be considered "chaste," but lawful wives should be considered chaste only on account of the marriage ceremony. With "intercourse" is in a broader sense meant "ilicit carnal intercourse," but it is, as a rule, also discriminated from adultery, incest or rape.

The old Swedish law contains several clauses concerning intercourse between single people and imposes slight penalties, money, or, if in lack of funds, work at state institutions such as church building, fortresses,

penitentiaries, etc. The woman paid half as much as the man, etc. Intercourse between single people was, even at those times, when the church was in power, not considered "whoredom."

The new Swedish criminal law does not impose penalty for intercourse between single people. Everywhere the law has become more prudent and human, and has realized that intercourse between two single people concerns nobody but themselves, and is no punishable act whatever, as it is a voluntary act. Only in case of a woman, after having borne a child, or her guardian brings suit for support of the child against its father, the law imposes upon him a fine of 100 crowns ($26.50).

Adultery (whoredom) (from the icelandic horr, old german horo-impurity) was, according to the Swedish law of 1734, either single, viz: intercourse between single man and married woman or vice versa or double, when both parties were married. The single adultery was punished with penalty of fine, whipping-post or "jail sentence," (on water and bread), and divorce was admitted if reconciliation did not take place. For double adultery, the penalty of death was imposed on both parties—according to the law of 1734. The modern criminal law imposes a jail sentence of six months to two years. Nobody can be prosecuted for adultery by the public prosecutor, unless the wife of the guilty man accuses and brings suit for divorce. By the word whore, in the first place is meant a woman, who has committed adultery, but the word is also used for a woman, who accepts money for sexual intercourse.

The royal odinance of April 1810, rules: "For the

first offense of simple whoredom—the result of which is a child—the woman should confess, be absolved and pay a fine of two daler silver coin (about 50 cts.) to the church of her congregation. Sweden has a state church to which everybody belongs from birth. For the *second* offense, she must pay double penalty, and, if in lack of funds, work for the church; for repeated offenses she must pay a greater fine, or, if in lack of funds, serve a jail sentence. This ordinance is now annulled.

In speaking of the "immorality" and "moral aberrations" of men, one usually means not only unnatural vices, but mostly sexual intercourse outside of the married state. This cannot be called a vice, when it is the only way of gratifying a natural craving. It is, on the contrary, often the only means of not becoming licentious or immoral, as it prevents masturbation or unnatural sexual actions, homo-sexual connections, etc.

Christianity scourged, rightfully, the immorality of heathen times and has, as far as possible, made spiritual life conquer sexual desire. Its absolute principle of purity has nevertheless, by disrespect for the natural functions of the human organism, caused a dangerous reaction, which often has endangered health or led to unnatural vices through sexual irritations. A countless number of men and women have lost their health and happiness through the rigid principles of Christian asceticism. The most cruel and merciless laws have been made, and punishments inflicted for errors or crimes against unnatural and arbitrary regulations.

The stamping of sexual intercourse outside of marriage, as immoral or sinful, has led to the opinion that

venereal diseases should be looked upon as something shameful and as a just punishment for sins. Consequently people attacked by such diseases, frequently endeavor to conceal them, which causes great danger and misery. The afflicted ones do not consult a physician until it is too late for a complete cure, therefore, diseases are transmitted to other innocent parties, members of the same family, friends, etc.

In an introductory chapter of the original edition of the Swedish law of 1734, it is written: "That the fundamental laws of nature in the order of all things must be presupposed by following reason." The same laws were the origin of the first legislator and the first legislation. This origin is the goodness of God's will. His almightiness is admitted, but not as the foundation and origin of the law. The Swedes have rightly considered the natural instinct a law.

In all created things there is an internal instinct and inclination for increase and preservation, although some appear to be governed by outside forces and emotions. Reason may, desipte its good instinct, inclination and conviction, be misled into approval of an irrational mode of living, which by and by becomes a habit or custom and eventually a law, through usage and practice. Reason itself is placed between conflicting instincts and inclinations and follows at one time the former, at another time the latter. Thus the laws relating to modes of living, customs, etc., are governed sometimes by wisdom, other times by vanity. Reason also often changes its laws when longing and desire for something better convinces it of the superiority of a higher or purer conception of existing conditions.

The legislators of our own times should take this to heart, and as soon as possible, purify our laws of all existing abuses of words and expressions relating to the moral question. They are of greatest importance to innumerable persons and should be treated with more humanity and elightenment by authorities and the public than at times when saintly show, asceticism and frantic puritanism governed legislation. Already the sense of humanity and justice has gained victory over the "Christian" legislation on the "sexual field" as shown by the removal of many barbaric edicts in the ecclesiastic and criminal law. But there is still much to be done.

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CHAPTER IV.

MODERN SEXUAL MORALS

Religious Teaching of "Self-denial"—Difference Between Truth of Nature and Truth of Religion—False and Unnatural Standard of Sexual Morals—"The Physiological Man"—Love of Humanity—Man Needs Joy and Pleasure—Influence of Christianity, Bramanism and Buddism—Sexual Sense is Moral—Sins Against Nature—The Law of Life.

The prominent investigator, bishop Agardh, has, in a pamphlet concerning introduction of ascetic religious ideas, uttered the following important truthful words: "It is tempting God, if we, as the Pharisees and the first apostles, make the way to heaven so hard to travel that the obstacles cannot be overcome by the strength that we have received from Him, but allow despair and despondency force us to succumb. If thus, a teacher of religion preaches privation (self-denial) of all pleasures of life, because they lead only to sin; that the enjoyment of life is sinful, and will be punished with eternal demnation; that no one can be saved who partakes in innocent pleasures, which are offered us on all sides, but are nothing less than temptations, snares laid out to cause the fall of mankind, and one endeavors to found such teachings upon a multitude of doctrines, which neces-

sarily lead to these dire results, then it happens that by such a religion, such heavy burdens are laid upon man, that neither we nor our fathers can carry them. The imposition of such heavy burdens causes either despair or self-deception. We see every day, how brooding over religious mysteries leads thousands of people to insanity or suicide. Others, who escape from these tribulations, throw themselves into the hands of teachers, who are able to govern the minds of the despairing ones, and thus bring about a resignation and an abandonment of all worldly enjoyment.

"The unavoidable consequence is, that belief in the truth of religion must be weakened as it stands in evident opposition to human nature with all its noble and innocent tendencies, which are laid down in man by God himself. When men choose between the truth of nature, which speaks to one through everything, and that of religion, one must finally believe in the former and deny the latter and infidelity will more and more spread in such a church."

Many are happy in their pious and joyless asceticism. They may keep their happiness; but they must not judge the life of other people according to their own. Many, yea, the most, have different dispositions or are not sufficiently influenced by certain dogmas, and in accordance with their own organization, their natural feelings and requirements, they live a different life, and one has, therefore, no right whatever to consider them dominated by sensuality or egoism. They are sensual, very well. All normal people are sensual, because they have senses for bodily perceptions, without which they could not live. "Judge not and you shall not be judged," is the golden rule.

Tolerance is necessary in human life, where everything is relative, nothing absolute. It is also important to know that no man is free from faults, because our own short-comings make us forgiving and tolerant toward others. Many who have been looked upon as sinful, are really only weak, or are led by feelings and cravings of their own organization or by force of circumstances. The procreative act or individual creation has, through the partly false and unnatural standard of sexual morals, which theology has introduced, been considered as something shameful, which should not be spoken of, something sinful that should be avoided.

The theologians admire creation as a whole and adore the creator whom they anticipate as being behind and above nature, but they are ashamed of the successive creation of human life and they curse, in the name of morality, the natural instinct, upon which it depends. But common sense has always judged differently. The majority of people have, led by sound instinct, followed the natural law without the feeling of sin.

Beside several physicians, a great number of modern authors have treated the sexual life without prejudice, truthfully and without prudery. The so called naturalistic school, to which these writers belong, has therefore been attacked by the theologians for its immoral tendency; a great injustice, indeed, toward many great writers, among whom may be mentioned, Zola, who is the most prominent advocate of that school. In the artist—romance L'oeuvre (The Work) Zola has stated the aim of the writers Sandoz and shown how it was "the physiological man"—the vast

nature, which is an eternally creating force, the life, the entire life—and especially the sexual act, the perpetual beginning and fulfilment of the existence liberated from the shame, in which it was hidden, and restored to its honor in the sunlight.

Nietzsche, who saw an idealizing force in love, destined to increase the value of life, arose in battle against the insulting attacks by applying to it the conception of impurity. To him it was a crime against life itself to disrespect and profane life, by means of false ideas of its "impurity" and he demanded that love should be considered holy. As love often encounters many great difficulties, many sufferings, Nietzsche exclaims: "Thus, you must first learn to love!"

One of the most original and grand poets of modern times, the American Walt Whitman, who has made himself known through poems written in a powerful, innocent and noble spirit, full of enthusiasm and earnestness, has proven himself inspired by an "all-flooding" love of humanity and moral animation, although certain critics have reproached him for his "brutal force." He has endeavored to show that there is nothing low, unholy or common in nature, but every natural thing is the work of God, and as beautiful as an eye, glorified by the spirit, beholds it.

His poetry concerned the perfection of creation and he therefore never omitted to sing the praise of the power, which sustains creation and creates new beings, viz: sexual life and its immense importance. He has made normal sensuality speak as every other natural force element, not through lustful cynicism or secretly, or with false modesty, but expressed as

grand, free, creative and without impurity. Because he saw the spirit in everything, he praised the body and it was to him just as wrong to ruin it by "unnatural virtues" and asceticism as through immoral vices. The eminent, ingenious, Swedish poet, G. Froding, in song, never hesitated to praise physical sexual love.

An Englishman, E. Carpenter, who was first a preacher, then a social reformer, has written many works on the burning questions of our times, and has also treated the sexual life in an unprejudiced and natural manner in his sensation work, "Love's Coming of Age."

There exist two communities in sexual respect: The official moral with rules and laws taken from the Bible and the opinion of the fathers of the church and the ecumenical councils, and the community, which, independent of them, leads its own individual life and holds its own opinions in accordance with the demands of natural love. The church possesses no further power over that community which smiles at the penalties of the church, yet mentioned in the ecclesiastical law. A new, modern love-cult has, as a reaction against asceticism, appeared in our times and it comes forward with constantly new creations on the field of the fine arts, creations which glorify love and woman.

This is not "the evangel of the flesh" (in a lower sense of the word) it is the adoration of the joy of living, health and beauty and it satisfies the æsthetic desire of man. The mission of art in this respect is to make us see in the nude body, not only nudity, but also the natural beauty, in which way the inter-

course between the opposite sexes becomes elevated into an æsthetic pleasure.

Man needs joy and pleasure. Is that wrong? On the contrary, without enjoyment and gratification of all just desires, life is too gloomy and often almost unendurable through unavoidable difficulties and disharmonies. One should not forget, that sexual feelings are fully consistent with a noble mind, with diligence and industry, and that they, by no means, should be looked upon as strangling "the better man." They are in fact only necessary expressions of health and a normal organization.

The main object should only be to enable love, to educate mankind through all the fine arts, to devotedly work for common welfare, for the true and the good. This is the moral problem of the regulation of the sexual life, not an anxious concealment of the nude in education, not a continuous promulgation of an unnatural abstinence or asceticism. It is forever love that reigns over mankind. We cannot renounce the desire of love, for it is a natural endowment.

No prominent author or poet has forgotten to pronounce the importance of the "erotique." Selma Lagerlof, in "Gosta Berling's Saga," has thus paid homage to the God of love: "O Eros almighty God! Thou, O love, art indeed the eternal. Old are the people on earth, but thou hast followed them through ages. Dead are the glorious ones, who rest upon the Olympic cloud-beds, dead are the deedful ones, who inhabited the wall-surrounded Valhalla. All the Gods of olden times are dead, but Eros, Eros, the almighty. All, that thou seest is his work. He maintains generations. Mark well, he is everywhere."

It cannot be denied though that Christianity, Bramanism and Buddhism, taken as a whole, have had a beneficent influence upon morality by opposing sensualism their only wish is to emphasize that the kind of freedom from sensualism which the ascetics and "the holy ones" have acquired, cannot be prescribed for or gained by the majority of people, yes, it is really unnatural. The human race would, by its practical application become extinct in one generation. To this now comes the circumstance of the dissolution of Christianity, and the increasing doubt of its teachings (dogmas) even in young minds. Many communicants do not believe in them.

In vain we deplore the tendency to opposition, the lack of earnestness in youth, the influence of a materialistic literature, etc., as the main cause thereof. These facts may be reasons for the desertion of Christianity, but there is a still more important factor; the growing scientific enlightenment early in schools enabling the young to understand the untenableness of the dogmas. I thus proceed from the fact, that morality must be preached in a new form for the ever increasing number of minds. Theological morality must be superceded by a natural human morality. This code of morals, which is free from all superstition takes into consideration simultaneously the entire human organization, as it demands respect for the highest problems of life. Its fundamental principle is not, as that of geological and metaphysical morality, a distinction between a divine or spiritual element and an earthly, material and sinful element, but here higher as well as lower qualities are recog-

nized as belonging to human nature and are not understood as being inspired by a God or a devil.

The practical mission of this morality is the conscious cultivation of the higher qualities: generosity, reverence, goodness, philanthropy, devotion to love and justice. This morality thus takes this issue, that man cannot completely suppress sexual desires as they form a necessary condition for life itself. One can, nevertheless, govern them through moral force and keep their activity within normal boundaries, so that the spiritual, higher life is not suffocated by them, but is allowed to exercise an enobling influence upon them.

The new morality cannot approve of asceticism as it is in opposition to happiness and enjoyment of life. It is dreariness and thus contrary to nature, it disturbs its functions, yes, it excites disgust for that which nature has made beautiful, pleasant and lovable. The highest principle of life, love, should not be disfigured by unnatural ideas of the sinfulness of the sensual, ideas, which, life itself opposing, have spoiled nature and made innumerable people perish in agonies of supposed sin and guilt. How many should, without these ideas, have been joyous and happy people, who would have loved and been loved.

Natural functions and demands make the foundation for sexual feelings. They belong to human nature, but not as sinful feelings, *i. e.*, if they do not murder all that is noble in man—and if they are not signs of a low appetite. They are also of the utmost importance for the happiness of mankind and the preservation of humanity and are thus legitimate and necessary. Man would be abnormal without them.

Humanity cannot exist without love, beauty, pleasure and joy.

Far from being immoral, the sexual sense is in itself moral, if it is held within proper limtis and injures no one.

It is immoral to try to prevent normal activity, even though it is done under well meaning and grand promises of happiness in another life. One can expect the greatest usefulness for public welfare from happy, powerful and healthy people. We should therefore endeavor to further happiness and by no means resign it to the "vale of tears," but try to remove and lessen misfortunes, sufferings and disharmonies, which only reduce energy and love of life. Moral education is that which furthers a liberal, uniform and harmonic development of all inner forces, and immoral education is that which disturbs this harmony.

Educators must consult nature, not try to remould it. Liberty must be the ruling principle of educators. The intellect must be freed, it must judge freely and not be commanded by fixed, subjective opinions and dogmas. Nature developes an infinite multitude of forms, the higher it rises and it reaches the highest multitude in the sensual world. The secrets of nature are far from explanation and only an objective, unprejudiced investigation can trace them.

To set down a fixed opinion of the misery and sinfulness of natural man after imaginary dogmas, when one lives according to nature, is sin against nature. Many a one, who does not lead a pure life after the notions of asceticism, may be a noble and altruistic man, while many a puritan is cruel and inhuman.

Many are born with strong natural desires, but

are virtuous as they know how to rule and ennoble themselves, while many puritans are really not virtuous, as they, from birth, have never had a single sexual desire to resist.

Morality must be regarded as the normal condition of the inner man. Soundness consists of a harmonious co-operation of all forces and functions, so the natural desires and tendencies of man or the egoistic elements are admeasured to their normal activity and are brought into harmonious co-operation with altruistic qualities. The natural organization and legalisne of all functions can be suppressed by no dogmas, propounded by a theological exaltation, without causing suffering and discord or creating mental and bodily monstrosities.

No gloomy doctrines should be promulgated, and if they are, they will find no ears willing to listen to them. Melancholy must not separate man from man, nor close the soul for joy and pleasure, nor weaken it, nor rob it of love of life and not resist happiness. Melancholy must not conceal itself under a mask of piety, nor deceive under a garb of wisdom.

Should we give up happiness, if we can gain it; should we make ourselves unhappy and sad only to voluntarily breathe the air of a sepulchre? No, God forbid! We must make earth an empire of love, where happy and healthy people enjoy their existence and work and sing with overflowing love of life, where the mind is open for all that is beautiful in this world, for greatness and truth, and the heart vibrates with joy and love. This is the law of life, this is morality.

CHAPTER V.

SEXUAL INSTINCT AND ABSTINENCE IN MAN

The Sexual Desire not the Same at All Times in a Man—The Vitality and Activity of Sexual Organs Differ—The Normal Sexual Appetite—The Abnormal Sexual Irritation—A Sense of Well-being Follows Normal Coitus—Excessive Coition as a Cause of Impotency—Satyriasis—Sexual Scandals—Moral Weakness—Medico-theologians—Self-torture Employed to Subdue the Sexual Desire—"Celibacy is a Great Hypocrisy"—Sexual Desire the Thermometer of Health—Absorption of the Semen?—Pollutions Spermatorrhoea—"Sexual Neurasthenia"—Sexual Thoughts—Sexual Hallucinations—Sexual Hypochondria—Knowledge of Ancient Physicians of Sexual Matters—Strong Morals—Good Examples.

There is in the entire realm of nature nothing more varying or relative than the craving for sexual gratification. The vitality and activity of the sexual organs differ considerably in different men, and vary even in the same individual at different times and with different external and internal conditions. The sexual life has, so to say, a centigrade scale with temperaments of different degrees, from the freezing to the boiling point.

It is thus clear that every rule about the normal frequency of sexual intercourse is illusory, although one might for a limit, which is valid for the majority

and give good advice concerning that question. It is only the normal, natural sexual appetite, which should serve as a guide, but it is not easy to rightly understand it as it varies so considerably even in the same individual. It can also be temporary, sickly or artificial.

A strong passion can thus mislead and cause great illusions. A direct irritation of eruption on the genitals or worms in the rectum or an irritation of the brain may cause an abnormal sexual irritation, which has no connection with real craving. In the same manner, if the phantasy is continually filled with erotic images, it creates a desire far beyond the real and natural.

Some are of the opinion that as soon as the sexual craving makes itself manifest or pollutions appear in the young man, sexual intercourse should take place for preservation of health. Reasonable doubt regarding the truth of this opinion is justified as well as concerning the idea that sexual intercourse should be the only cure or prevention of masturbation.

Experience has, on the other hand, shown us that cultivation of the mind, development of moral will-power, devotion to grand ideas in connection with a sound hygiene, as a rule, are potent for many years, at least, to control the sexual appetite, prevent masturbation and restrain the young man from sexual intercourse until he enters a marital union, if it can be accomplished at a comparatively early age.

Pertaining to the question, how often coition may be performed without injury, no general rule can be given. One may, nevertheless, say that a normal and actual craving has been gratified when the coitus is

followed by a sensation of satisfaction, enjoyment and general comfort, when the body is powerful and mental efforts easy, when the activity of the sexual organs is normal and shows no weakening, etc. The favorable influence upon the body, exerted by the intercourse, is similar to the same which follows upon the gratification of any necessary bodily function (defecation, urination, etc.) But if the coitus is followed by sensations of depression, "malaise," headache, heaviness of the head, slow thinking, weakness of the will and general feebleness, it only shows that the sexual act has been performed too frequently.

Another positive sign thereof is diminution of the enjoyment or lessened temptation of the act, by means of which the sexual life regulates itself.

As a rule healthy people may have sexual intercourse once or twice a week without injury and with benefit to the health. It is interesting, indeed, to see how Luther by a little verse indicates that intercourse may be performed twice a week without harm:

"Dis Woche zwier
Der Weiber gebuhr
Schadet weder mir noch dir
Macht's yahr hundert and vier."

For people with less strength it may be preferable to have intercourse only two or three times a month. The rule should be to perform the same when a real appetite is felt, and let the sensation of well-being and strength on the day after the coitus be the deciding circumstance.

Excessive coition is a common cause of impotency, as I myself, and many other physicians, have found. True enough, men, single as well as married, have

told me that they, during the first coition period, have, for a time of 1-2 to 1 year, had intercourse three to four times every night without apparent injury or subsequent impotency, and others have informed me that they have had almost daily intercourse with their wives for seven to eight years without other consequence than some nervousness.

Dr. A. Peyer has reported the case of a man who had had daily intercourse thirteen years without injury. Such a sexual power is rare, and the examples should by no means invite imitation. For most men, it would be absolutely impossible to have intercourse so often, and such a sexual appetite in man causes great suffering for his wife. It ruins, sooner or later, the mental as well as the bodily health, lessens the capacity for work, causes disgust with life, degrades the higher moral qualities in man and continually threatens him with sickness and final impotency.

I have treated a 26-year-old man, who, during many years, had intercourse with his wife three to four times every day until his strength totally failed and dizziness, backache and anxiety appeared and made him unable to work. Hypnotism restored him in a short time and the suggestion of lessened sexual appetite made him for the future moderate in his sexual relations.

I also know of another man, who began to have sexual intercourse at the age of 16 years and at the age of 20 years became intimate with a peasant girl, with whom he had coition seven times in two hours at their first intimacy. During the three years, in which they continued their relations, he had intercourse three to four times a day. He married another

woman at the age of 32 years, and had intercourse with her three times a day for more than ten years, but he eventually became extremely weak, was attacked by tabes (locomotor ataxia) and could with the utmost difficulty raise himself and walk with tottering steps. He became impotent.

Sometimes there appears a still more immoderate sickly sexual appetite in men, satyriasis, manifesting itself by almost uninterrupted erections and a continuous desire for coitus, which also is performed incessantly, when circumstances allow it. I have heard of 16 to 17 coitions in one day. If such an abnormal condition is not cured in time, it may cause the death of the sufferer from this disease.

Wieckard has in "The Philosophical Physician" thus described the consequences of the abuse of the sexual organs: "People who at too early an age irritate and exaggerate the sexual nature, usually in the very beginning experience all the consequences, which otherwise depend upon too abundant semen; they enter manhood too soon. Nature, so to say, strains all efforts to abundantly produce this fluid. At last the spring runs dry. The former hero becomes powerless and exceedingly weak in mind and body. Authors of ancient times have taken pains to prove that 'love must be exercised with care, that it influences one's morals and thoughts, that it may benefit or injure body and soul.'"

Experience has proven that sexual excesses in youth causes sexual weakness, yes, impotency at a later period of life. The testicles then secrete little or no semen and become smaller and softer. On the contrary, one has often seen men, who, in their youth

lived temperately as to sexual matters, and at an advanced age, or far in the 70s are endowed with manly vigor and able to perform sexual intercourse.

There exists no reasonable doubt that pure thoughts and temperate habits, serious principles and soberness carry with them the greatest advantages in sexual respect. To a certain extent and at a certain time man has the sexual desire in his power, he can govern it and does not need to yield to it. Innumerable instances testify to this and it is certain that every young man should endeavor to master his sexual desire and not by artificial means excite them.

But the question is: "To what extent is it possible to master the sexual desire?" It is evidently impossible to give an answer, valid for all men, as the sexual instinct is so differently developed in different individuals. If one gives advice to young, strong and healthy persons, one should not refer to the example of weak and cold natures.

In a work, proclaiming absolute abstinence, one has seen the following expression: "That which is possible for one man, is also possible for other men, even though the difficulties are not the same for all. It is a fact, that men, in their full power of manhood, live for years without sexual intercourse with their wives and keep no mistresses. The most important and main condition for success of an effort is to believe in its possibility. It is strange, indeed, that one must assert the possibility of men leading a pure life, when all laws and customs of the christian community, from time immemorial, are founded upon that possibility as an axiom." ("The Sexual Life of Man," by E. W. Wretlind).

Nobody should think ill of the good intentions of these words, viz., to strengthen the young men in their fight against the sexual instinct. It may do what it can. But the declaration: that, "What is possible for one man is also possible for the other," is altogether false, as the one may have a strong sexual appetite and the other a weak one or none whatever.

Concerning the laws of the christian community, history has shown that often not even the most devoted christians have been free from temptations of sexual desires, that the christian asceticism has caused innumerable sexual scandals and that it has been impossible to prevent prostitution in christian communities.

The axiom of abstinence has in fact existed only on paper, but has never been realized, except in a few instances. Although once in a while a physician has proclaimed absolute sexual abstinence and tried to fully deny its dangers, it is easy to find, if one critically examines their opinions, statements and quotations from works of other authors, that the subject has been very difficult to handle. They certainly have been lacking in sufficient experience and ignorant of the most important works on the subject, or they have purposely avoided them and referred to authors, who favor abstinence. These, as well as the quoted physicians, have as a rule, entangled themselves in the gravest contradictions.

Thus the English physician, Acton, referred to by Prof. S. Ribbing (in his book "The Sexual Hygiene"), writes: "There are many opposing opinions concerning this question. Some claim, that a young man does not have and needs not have any sexual desire,

and thus no precautions are necessary and no warnings should be given, as they only tend to excite his appetite. Others claim, that the sufferings of abstinence are so great that they justify, or at least excuse, unchastity." My personal opinion is that a young man, with properly directed education, and free from bad habits, readily may remain "chaste" and no great or extraordinary efforts are necessary, and, by force of habit, every year of chastity makes it easier to continue. But it cannot be denied that quite a number of more or less pure men sometimes encounter difficulties."

Acton further says, that it is a daily experience that people complain of abstinence causing a state of irritability of the nervous system, making them unable to hold their thoughts together, so that it is impossible for them to study; that sexual ideas continually disturb their thoughts, but that sexual intercourse has enabled them to resume their work and made their thoughts clear. He also admits, "That in such individuals abstinence causes a condition of irritability." He, nevertheless, declares, that a physician has no right to consider such symptoms, however vividly they are described by a patient, as an excuse to sanction a continuation of a dangerous practice, which only serves to prolong the disease. The strictly abstinent suffers little or none from this irritability. Acton, "Does not doubt that these sexual sufferings are very much exaggerated, if not altogether invented, for the purpose of finding an excuse for yielding to animal impulses instead of resisting them."

We see here a typical expression of doctrinarianism, which not only contains conspicuous contradic-

tions, but also has taken form of accusation against moral weakness, which cannot be proven, and in many cases is a cruel injustice. Acton does not seem to notice the contradictions of his assertions; he says at one time that the pure suffer "not a little inconvenience" from abstinence, and at another time, that they suffer very little or not at all from this irritability. It is also rather strange that Acton, as well as Ribbing, has taken the theological point of view and has spoken as medico-theologians and without further thought have accepted the theological terminology concerning sexual morality. One sees them repeatedly denounce "unchastity," "vice," "immorality," "sin," etc., and speak of illegitimate sexual intercourse as every sexual connection outside of marriage and thus condemn it as damnable and deserving punishment.

The defenders of absolute abstinence have allowed themselves certain exaggerations in meeting the criticism of their adversaries. They have thus denied the existence of so-called abstinence—diseases, as they are named by some physicians, under the sophistical excuse, that there is no such group of diseases and that no abnormal symptoms follow abstinence in the majority of men.

Ribbing thus believes that he has proven that among real physicians there is an unanimous opinion of abstinence and he declares that abstinence—disease is a name completely unknown in scientific medicine. He tries to depict all physicians who have anonymously written of the dangers of abstinence, as ignorant charlatons, only to destroy the effect of their words. Although his own work in many places does

not make the impression of an objective, scientific research, but is characterized by subjective and preconceived opinions and seems to be lacking in personal observations, he demands being considered as a scientific authority and, what is still worse, tries to terrorize those who entertain different opinions than his, concerning the sexual appetite, preventives, etc., branding them as immoral.

Prof. Ribbing has virtually, supported by several authorities, proclaimed that abstinence does not in the least injure health and that abstinence—diseases do not exist—En passant, I wish to recall to your mind the well known fact that many, so-called authorities, have observed very poorly. Coppernicus Newton and Lavoisier were met with opposition by "the authorities," when they advanced their famous theories. I wish further to state the fatal mishap which has befallen Prof. Ribbing, viz., that a couple of his authorities have nowhere stated that abstinence never is injurious, but on the contrary have admitted that certain dangers are connected therewith.

Thus the quoted Prof. Kraft-Ebing only says, that many normally constructed men are able to abstain from gratification of their desires, without suffering or injury to their health from abstinence; but he does not say, all men are so constructed. The same physician has also testified to the fact, that abstinence may be injurious to nervous individuals.

Dr. Jolly, another of Ribbing's authorities, plainly states that sexual abstinence in young widows may sometimes be the cause of hysterics, as is also the case in women with impotent husbands. Acton, a third authority, admits, as we have already seen, that

even the "pure" may suffer considerable inconvenience from abstinence. Despite the following, which the last mentioned writer has said, that an almost infinite difference of opinions concerning this question exists, Ribbing permits himself to claim; I believe that I have clearly demonstrated that among real physicians, opinions are fairly uniform. Allow me to ask, why has he not consulted such prominent authorities as Lallemand and Descourtilz and others, who have described a great number of cases, proving the dangers of abstinence.

The medical faculty of Christiania has (1888) offered a testimonial, just as erroneous as Prof. Ribbing's, saying: "The lately insinuated assertion, that a moral life and sexual abstinence should be injurious to health, is according to our conviction, incorrect. We know of no disease or state of poor health caused by a pure moral life." Seven members of the faculty have signed the document.

I hereby direct the attention of my readers to the strange occurrence that a faculty expressed such a "uniform experience" when many members of the faculty (the theorists) certainly never have had practical experience in this field. I can furthermore draw the conclusion from this testimonial, that patients of those practical physicians have not mentioned all their sexual relations to them, or they have not understood how to question their patients about themselves.

Dr. J. Mayer has lately published a book entitled: Gibt es Schadingen der Gesundheials Folge von sexuell sillycher Enthaltsamkeit (1903) in which he tries to deny all dangerous consequences of abstinence, meaning that it must be only beneficial. It may be

sufficient to here quote, what the reviewer of the work says in "Zeitschrift fur Bekampfung der Geschlechts Krankheiten (Nov., 1903). There is no reason to criticize Dr. Mayer's opinions as the author does not even try to confirm his apodictical assertions about the complete harmlessness of sexual abstinence by any positive material whatever. The entire treatment of the subject is disgusting as the author, although a physician, never gives reasons, but argues exclusively with postulates and overwords, and nevertheless dares clothe his medico-ethical speculations in the exterior dress of a scientific treatise."

In our opposition to these ideas let us first take into consideration certain sexual conditions within the church, which must always be important contributions to the solution of the question of abstinence, and which no physician should neglect to study.

As formerly mentioned, innumerable ascetic monks and hermits—in spite of all morality—have experienced sexual temptations and described hallucinations, connected therewith, although they have submitted themselves to starvation and self-torture. These, as well as castrations by the father of the church, Origenes, and the Vallsians, are memorable examples of the difficulty of overpowering the sexual instinct.

The celibacy of Catholic priests, for centuries, has proven how men with the severest principles have been unable to resist sexual temptations.

Luther protested against the celibacy of the priests and said: "Celibacy is a great hypocrisy. When the time of hatred and blindness came, when truth was driven away and untruth got the upper hand,

one, possessed by false saintliness and hypocrisy, despised the poor female race. It is just as impossible for a man to be without food and drink as to be without women." In his catechism Luther further declares: "Where nature is such as it was made by God, it is impossible to be chaste outside of marriage."

One must often, even where piety and religion have been active, resort to other than spiritual means to conquer the sexual instinct. During the middle ages the cloister rules thus prescribed that vene-section should be performed on monks every three months and nobody, sick or healthy, then escaped the lancet. At times vene-sections were performed oftener, and one sometimes was forced to forbid the execution of that operation more than six times a year.

Narcotics were also employed for the purpose of suppressing the sexual appetite. Fasts and self-torture were prescribed for the same reason. But, who wishes to describe such things to the majority of people. I only wish to point out the then existing conditions to those who claim that absolute abstinence is possible for everybody.

Without doubt, Pascal thought of those dangers when he said: "Man is neither angel nor beast; the worst is that the ones who wish to make him an angel, make him a beast." Pascal himself, who was "saved by God's grace" and was an ascetic invalid, punished his sensualism by means of a belt set with sharp nails, and he taught nature to be nothing but sin and degeneration. Who dares say, that Pascal possessed a sound judgment?

In certain cloisters admittance was given only to those whose moral and physical qualities were proven

strong enough to endure the prescribed abstinence. It has often been told how numbers of monks at different periods broke their vow of chastity and gave occasion for scandal and crime. How should one expect continuous and absolute abstinence of those who live in the great wide world, when not even priest and cloister—inhabitants have given better guaranty for the possibility thereof?

The perfection and purity, that "grace" has created in some ascetics, may look very fine, indeed, on paper, but this condition has been requested without due consideration of the true mission of man, his harmonic life and physical organization.

The general rule is valid that the sexual desire serves as "a thermometer of health." I do not claim that every sexual irritation is a sign of health of mind and body, as the sexual instinct may be abnormal or excited by artificial means. This assertion does only concern the normal degree of sexual appetite in healthy natures, which makes them fit to devotedly love and perform their sexual function.

That the glandular secretion and many involuntary muscular contractions are to a great extent influenced by the mind, is one of the basic principles of physiology. We see many examples thereof in profuse flow of tears in sorrow, ceasing of milk secretion by nervous shocks, blushing and hastening of the heartbeats by emotions, etc.

Glandular secretions and contraction of muscles of different organs, even though primarily influenced by the sympathetic nervous system, are also governed by spinal nerves and bodily conditions or peripheral irritations.

The secretion of semen in the testicles is influenced by the brain as well as the sympathetic nervous system. The semen, under ordinary circumstances, is secreted continually, although slowly, but by special irritation, whether it takes place in the sexual organs or is of psychical nature the secretion is considerably accelerated.

Erotic thoughts and conversation thus increase the seminal secretion, and more frequent evacuation of the semen must, under such conditions, take place either by pollutions or coition.

Moderate performance of coition keeps the sexual organs in a healthy state and preserves the general well-being. One should not presume, that abstinence necessarily must be followed by serious functional disturbances, as one is, to a great extent, able to control the sexual appetite by the will, and thus the secretion in the testicles is comparatively small, and the seminal vesicles do not become filled so soon and must be emptied. Upon this fact depends the possibility of being abstinent for a certain time without injury to health, even though one cannot from this, draw the conclusion that total abstinence for a long period is possible for the majority, without suffering and danger to health.

Certain physiologists of previous times have believed that when the seminal vesicles were emptied, the semen was absorbed into the blood and thus became a source of strength and health. This opinion has, by modern physiologists, been found false. Kolliker has declared that there is no reason for the idea that the semen should be absorbed after its secretion as the absorption should take place in the seminal

ducts and vesicles, which are totally deficient in absorbing qualities. It is satisfactorily proven that rich, stimulating food and ungratified sexual irritation often cause a swelling of the testicles, accompanied by pain and probably secretion of semen. But the disappearance of this overfilling does not prove an absorption, as the difference of the blood—quality in the testicles and the passage of the semen into the ducts, clearly explain the restoration of the normal condition. Dr. Hake has expressed himself in a similar manner and directed the attention to the fact, that the supposed beneficial influence of abstinence upon the organism, depends, besides other causes, upon the transmission of the stimulative action to other organs. This opinion may, to some extent, be correct but it is certain that such an effect can last only for a short period of time, and will later prove injurious, since the semen, which has been accumulated in the seminal vesicles, must necessarily be emptied. If it does not take place by coitus or pollutions the semen is expelled simultaneously with the actions of the bowels, and failure to notice this condition has led to the erroneous idea of absorption. Dr. D. C. Black states that the absorption from the seminal vesicles is impossible and he believes that such an opinion has found defenders only among those who would influence young men to adopt the natural conditions to certain conceptions of morality. He looks upon the adherents of that theory as either fools or charlatans.

I admit, willingly, that morality will induce many to be abstinent, frequently for a considerable time, without apparent injury to their health. I will below

give some extracts from the daybook of one of my friends: "From the daybook of a young man." Three powers ruled K. in his youth, his love for a young girl, piety and scientific enthusiasm. For the sake of his health, he used daily cold douches and gymnastic exercises, swimming, skating, etc. By means of bodily exertions he often subdued his sexual desires. He had pollutions every three to four weeks, which, although they, for the moment, lessened the sexual appetite and erections, often, on the contrary, created erotic illusions. Semen passed away frequently during defecations, as shown by misroscopical examination, which worried him considerably. He felt such a disgust for onanism that he was never tempted to it, and never had intercourse with women, even though he felt a strong desire on several occasions. His love for a certain young woman and his romantic dreams prevented it. The girl showed only friendship for him, but nevertheless he could never forget her and he always nourished the hope of winning her. During the six years of his love for her they lived mostly apart and saw each other seldom. When he felt, as he did at times, that he had no hope, he became very depressed, but pursued his studies with greatest energy and occupied himself with religious—philosophical speculations. At the age of 20 years he bitterly complained of the possibility of losing her, and said: "Everything will then be changed, internally and externally," but he never thought of sexual intercourse, only placed his high ideals before him as a guiding star. His feelings for the beloved one were idealistic—erotical, and he says: "My love for her was not sensual in the lower meaning of the word,

but the idealism was certainly connected with thoughts of the sensual happiness of the marital union." Simultaneously his scientific studies estranged him from Christianity. "I could not believe that God was the mystic personality one usually imagined, and I could consequently not accept the divinity of Christ nor the doctrine of atonement." He then became a platonic theist, later a pantheist. His lady-love had at that time mildly refused him, which nearly drove him insane, and he wished to die. Hope was suddenly revived, and his whole life was devoted to her but he feared a final separation and imagined it would make him lose his mind. When he finally lost all hope of winning her he sometimes took a fancy to actresses, who from the stage enraptured him, but he never formed an acquaintance with them. At last he felt himself deserted by God, and the entire world, and could not believe in any kind of deity, but became an atheist. His chief aim was only to live a "purpose-life," and judging from his actions, internal dissolution seemed to be near. He writes thus about it: "About this time my miserable inner condition reached its culmen (he was then about 22 years old). Freed from all ties of religion, I was ready to trample upon sexual morals, and virtue appeared to me a mere chimera, only a memory. A mephistopheles, I now ridiculed everything, which I formerly had considered as religion. It was very little, indeed, that prevented me from throwing myself in a whirl of sensual pleasures. I could not prove that such desires were lower than any other, pertaining to human nature. The pleasure of possessing the love of a bought girl appeared very tempting." But, he says, later, I am very glad that I

did not yield to the passion. After a period of "all-dissolving" scepticism, he (in his 23rd year) acquired a scientific philosophical conviction, and became quiet and firm in all changes of feeling and received with stoical resignation the news of the engagement of his former lady-love. Without returning to the aid of theology, a greater clearness of ideas had taken place, and he could with less effort overcome even sexual temptations. A year later he fell in love again with another woman, which circumstance kept sexual thought away. Even after the cessation of this transient love, he resisted all temptations which he encountered in Paris, where he went at the age of 24 years. He lived in the room adjoining that of a fellow-student, who kept a grisette, and when she sometimes was alone, came one evening into K.'s room, dressed only in her nightclothes. K. was in bed, and she sat down on the edge of it, petted him and proposed that they sleep together. Although K. felt a strong inclination to do so, he pretended to be cold, whereupon she soon left him, calling him "a man of stone." During all these years he had often suffered from headache and backache, the latter at times being very painful, especially during nights, forcing him to leave his bed early in the morning. This backache disappeared after his marriage, as did also the headache, and he supposed that these symptoms were caused by sexual abstinence. During the time of his engagement, even when living apart from his fiancee, he suffered considerably from his erotic condition and persistent erections. He endeavored to decrease the irritability of his sexual organs by means of ice-compresses, but it nevertheless once occurred that an in-

voluntary pressure on the "member viriles" caused an ejaculation, giving him great fright, as he believed it depending upon some sickly weakness. When he later was in the company of his fiancee, it was a daily happening, that he experienced ejaculations when fondling the girl.

The above described case does undoubtedly, in many respects, serve as an example. It demonstrates the supremacy of will-power over sexual instinct and what a rich spiritual life is capable of in this matter. But it also demonstrates that suppression of sexual instinct carries with it much suffering, and that the erotic feelings finally become too powerful and cause sexual over-irritation. The herein described will-power is indeed rare, as is also the philosophical disposition, which rules the mind, and the faithfulness in love, which for such a lengthy time allows only one to dominate over the heart.

Dr. Wieckard thus expresses himself concerning the consequences of abstinence. "Prolonged abstinence makes men sad, unbridled and wild, as one often observes in sailors. The retention of semen may be injurious to those, who by nature are passionate and full of semen. Among the inconveniences one may mention pollutions, spermatorrhœa, swelling and inflammation of the seminal ducts, thickening and finally destruction of the accumulated semen, priapism, spasm, melancholy, and at last the violent passion itself. The nerves and veins of a plethoric young man may possess a natural disposition to motions and evacuation of seminal fluid, which takes place during sexual pleasures. He feels particular well when his nerves are put to this activity. On the other hand,

complete abstinence and suppression of this appetite appear unbearable to him."

The prominent neurologist, Prof. G. Beard (New York), mentions in his work, entitled "The Sexual Neurasthenia," how most young men, who suffer from too frequent pollutions, experience a happy improvement of their condition after marriage, and he therefore gives the following advice, that parents should encourage their children to marry early. He further explains that normal sexual conditions, viz., "where the desire is gratified with proper moderation, exert a quieting and strengthening influence. They induce sleep, quietude, strengthen the nervous system and aid digestion as well as all other functions." Abstinence causes continuous erotic fancies and sensations, even when the individual wishes to be chaste. Violent bodily exercises are just as unable as intense mental exertion to prevent erotic feelings and ideas.

Abstinence is thus often an obstacle to real chastity, as the sexual irritation is continually maintained by secretions, which should be evacuated by coitus. The irritation and exaltation, caused by too long retention of the semen, may induce a condition of erotic delirium, erotomania, which may terminate in insanity and force the mildest men to criminal actions. Health may be preserved for some time in people, who lead a serious life and are of a cold temperament, eat moderately and have never commenced sexual relations. On the contrary, abstinence cannot be endured without injury by those, who are of a lively temperament, whose phantasy is alive with sexual relations, and who have been accustomed to regular sexual gratifications. Even if abstinence, in many cases, causes no real dis-

ease, it creates an abnormal condition, full of pain, trouble and nervous disturbances, which decrease love of life and work, create gloominess and prevent joy and happiness. An altogether too long abstinence often causes such a violent passion that a man, after beginning sexual intercourse, abandons himself to daily carnal excesses for many years, and thus lays the foundation for sickness later in life; yes, finally he may perish. I know of several such cases and will mention a couple of them:

A laborer, who had been totally abstinent until his 28th year, was at that age induced to intercourse (by a woman) and was after that unable to abstain from daily coition with her for a couple of years. He later married another woman, preserved the same sexual passion, and enjoyed coition daily for a few years with his wife until his sexual organs became so irritated that impotency almost occurred from too sudden ejaculation at coitus.

A prominent scientist, known for his moral life, had been fully abstinent until his 40th year, when he married a young and beautiful woman. He then became very passionate and had intercourse too often, his constitution could not stand it; he became very nervous and suffered from insomnia, which, after all means of cure had been tried in vain, finally led to his death.

Nocturnal pollutions are always caused by abstinence. They may sometimes keep within normal limits, from two to three times a month, but in the majority of cases they appear too frequently, once or twice a week; yes, every night, and become thus a danger of health instead of a "safety valve," as nature in-

tended. Love of life disappears and strength fails, a melancholy depression, even insanity, may follow.

Dr. Prieur was consulted by a young preacher, who suffered from too frequent pollutions, which so weakened him that he was compelled to quit his work and made him extremely melancholy and unfit for any mental exertion.

The following case from my own practice may serve as an example: Mr. A, 25 years old, five years ago masturbated for a short time, but desisted by his own free will. He has never practiced intercourse and has suffered for three months from abnormally frequent pollutions—they appear every night—which have weakened him to a considerable degree, causing severe headache and antipathy for work.

Mr. O, 28 years old, began to be melancholy about seven years ago, when pollutions appeared about twice a week, about which he worried a great deal. He was afraid of losing his mind and suffered from insomnia. He improved somewhat later on, but was more or less melancholy and tortured by impulsory ideas. His sleep has always been disturbed and he has talked in his sleep. Mr. P, 26 years old, has always led a sober and regular life, occupied himself with useful study during spare moments, worked hard in his business, and took long daily walks. He began accidentally, in his 16th year, to masturbate, but soon ceased. Pollutions appeared about that time, during the first few years seldom, but the last years about once a week. They sometimes ceased for one entire month, but after that appeared every night, making the patient very weak and depressed in the mornings. He frequently has erections after dinner, suffers from backache, poor

digestion, constipation, flatulence, anxiety, palpitation of the heart, congestion of the head, his face is flushed and hot, he has pricking sensations of the skin and alternating heat and cold of the body, cold perspiration on his forehead, especially if he becomes excited. He is sad and languid, but is sometimes quite jolly in company and thinks himself that his temperament is not melancholic. His memory, which formerly was very good, is now poor. He has never had connection with a "bought woman," but is now convinced that it will be absolutely necessary, as he cannot marry on account of his duty to support his mother and a sister.

After some time of nightly appearance, pollutions begin to take place even during the day in abstinent men. The normal sexual irritation thus slowly disappears and often impotency is the final result. Sometimes the irritability is so great that the least excitement causes an ejaculation, as the sight or touch of a woman, a sensual thought, etc.

The following cases prove such an hyperirritability: Mr. J, 33 years old, has seldom had complete erections and pollutions. The sperma passes away involuntarily when he sits near women, for which reason he cannot have coition. He is always tired, anxious, sad and fears that he is unfit to marry on account of his weakness.

A preacher, 40 years old, wrote to Lallemand about his sexual condition, as follows: "I have had pollutions since my 14th year. When they appear very often they cause depression, which is accompanied by disgust for work and everything in life. Whenever I am in company of women and receive some

flattering expressions from them, I have some sort of seminal discharge."

Lallemand has also related the following case: A 37-year-old man, of strong constitution, had led an abstinent life until his 35th year, when he married. He could, during the first five months of his married life, only occasionally have intercourse, as his sexual irritability was so great that the sperma was ejaculated at the least fondling of his wife, the erections were incomplete and thenocturnal pollutions continued

A condition of irritability sometimes appears in the intestines and skin, caused by abstinence, and voluptuous sensations may be felt there instead of in the sexual organs. Fodere mentions such a case: A young man 19 years of age had been abstinent until at the age of 16 years; he suffered from pains in the pelvis and sexual organs, accompanied by a burning sensation, inflammation of the urethra and secretion of a mucous fluid for about three days, and these symptoms were at times repeated for three years. When he was 19 years old, an irritation of the intestines and still later an itching of the palms of the hands appeared. After meals and at sight of a woman his hands burned and his whole body became hot, and if he rubbed his hands against each other the sensation of heat became extreme, and it all ended in a voluptuous spasm. In the meantime the sexual organs were insensible.

The most usual consequences of abstinence in man are heaviness of the extremities, pains and pressure of the head, especially the back of it, which is congested, backache, anxiety, depression, weakness, general malaise, want of appetite, flatulence and diarrhœa, pains in the testicles, which are swollen and tender,

bad dreams and poor sleep, which gives no recreation, aversion to, distaste for work, etc. Altogether too long abstinence causes a state of insensibility of the sexual organs, which may lead to impotency. In accordance with Lallemand, the celebrated Englishman, Dr. Erichsen declares: "That spermatorrhœa is caused by continuous efforts to suppress the sexual appetite through a life of forced or unavoidable abstinence." The chastity, peculiar to some ascetics and other abstinent men, has not depended upon moral principles, but has often been the consequence of sexual weakness, caused by debility of the generative parts, spermatorrhœa, atrophy of the testicles, etc.

Complete destruction of the sexual function often follows upon early irritability of the sexual organs, caused by abstinence. One cannot then speak of chastity when the "dead" generative apparatus excites "no temptation;" and one cannot speak of virtue when the moral will-power is unnecessary to overcome outside temptations. Abstinence cannot to a great length be endured without such a dissolution, except when a man has a weak constitution or never has had a strong sexual instinct.

The defenders of absolute abstinence may certainly put forth men, who without ever having had intercourse, enjoy good health. The question in such cases is, whether they have told the truth, or if their health has been good, etc., as most men at least sometimes have given away to sexual temptations by masturbation, if they have not had intercourse with a woman. A healthy appearance is often deceptive and may conceal many functional disturbances or the health may continue good for sometime, but who can promise that

it will do so in the future, if abstinence is continued. To begin with, only the overfulness of the seminal vesicles is relieved by pollutions, but later weakness appears, with spermatorrhœa, impotency, dullness, headache, etc.

The following case from my practice is a good example: Mr. G, a foreman, 42 years old, consulted me lately for pollutions and symptoms of weakness since eight years back. He was strong and healthy from his 20th to 23rd year, had had a sweetheart with whom he had sexual intercourse, but they were later separated. He, until eight years ago, had had coitus with women seven to eight times a year. From the age of 34 years he had been totally abstinent. Pollutions appeared sometimes, but ceased until two years later when he began to ride a bicycle. Pollutions then reappeared, for which reason he discontinued riding. He had, since that time, no pollutions until lately, when he began to take massage for constipation. They have appeared twice in one week. He has noticed that for years semen "passes away" with evacuation of the bowels, when he is constipated. Since about four years ago he has experienced no sexual appetite and seldom has erections. He is nervous, suffers from dizziness and severe headache, is weak and his memory is poor, he cannot hold his thoughts together and becomes more and more depressed and melancholy. He worries over his inability to enter the married state on account of his sexual weakness, which would make it impossible for him to have intercourse with a woman, whom he intends to marry. Bashfulness has prevented him from informing physicians he has consulted about his sexual condition, and he has always been told that he suf-

fered from nervousness, and he had in vain spent many hundreds of dollars on medicines.

The case is a typical illustration of the consequences of sexual abstinence and also explains why so many physicians do not know that abstinence is injurious, for they do not discover the real causes of certain "nervous diseases."

As a rule pollutions are accompanied by erotic dreams, which usually are quite lively and real hallucinations of sight and sexual conceptions, when the opposite sex appears with sexual temptations, and often the complete act of coition is performed. The sexual hallucinations do not in some people disappear on awakening, and one believes that the dream has been reality. The image of the hallucination may last not only the following, but many days, or months. The abstinent man has thus, despite his efforts, anything but pure thoughts (to speak as the puritans), but lives in fancies which many believe to be prevented by pollutions. Undoubtedly many a man has by these erotic dreams been driven to sexual connection with and fancy for a woman, whom he has seen in a dream. He may succeed in winning her as his wife, but he may also have been driven to foolish lovemaking or sexual scandal.

The most abstinent men in their youth, if they are strong and healthy, have frequent erections, and sexual irritability may be a great torture when the mind is pure. One has often heard how such men submit themselves to real torture, placing painful bandages on the "membrum verile," etc., for the purpose of decreasing the violence of the sexual appetite. Long continued abstinence often excites desire to the ex-

treme, and the fight usually ends with the defeat of man.

Abstinence in the majority of healthy men causes a continuous fight between conflicting feelings, modesty and duty opposing the temptations of passion. The young man is generally so fully occupied by this fight that he finds time for nothing else, especially if his constitution is strong and his temperament lively. Others may, with less difficulty, resist, although they suffer inconveniences. Only those who have a weak constitution, a phlegmatic temperament, no passion, or are victims of some weakening ailment, do not suffer from abstinence, which causes them no difficulty in resisting sexual desires. Those who resist the sexual instinct from firm principles, although they feel the desire to gratify them, often become sufferers from nervous disturbances, melancholia, weakness of mind and body, neurasthenia, or even maniacal fits, epilepsy, etc.

Descourtilz in his "De l'impuissance et de la sterilite" (Paris, 1831) describes his forced abstinence as causing nervous disturbances, melancholia and the greatest inner sufferings. He relates that the temperament becomes irritable and easily enraged, the least reverse becomes an insult and evokes the most impossible emotions of rage or despondency; senseless brain-beating ruins the phantasy, which should otherwise elevate the mind and prevents reason from influencing it. Descourtilz has related how a young man through abstinence got the idea that he was inferior to his fellow students, even though he was far superior in his art, which he brought to the highest perfection.

Buffon has told of a person in G, who had hallucinations caused by abstinence, lost his reason, became a maniac and displayed enormous strength during his attacks.

That abstinence may be injurious to men with moral principles, is clearly proven by the following case: Prof. X, 55 years of age, began, about a year ago, to suffer from attacks of dizziness in connection with "word-blindness" and poor memory, he perspires easily, and then becomes cold, has hypochondria, his strength is gone, heart action is weak when doing mental work, and he cannot concentrate his mind. The patient has been a widower for twenty years, in which time he has been fully abstinent, and he considers that as the cause of his ailments.

Prof. B, 46 years old, prominent scientist and philosopher, pure-minded and noble, has suffered for many years from severe headache and has lately become weak, for which reason he has been forced to take long vacations for the care of his health. He had from youth been abstinent and expressed as his firm belief that that was the cause of his sufferings. He was, at the age of 44 years, advised to try to regain his health by sexual intercourse, and did have connections with a woman, but it was too late. He had no real passion and gradually grew worse and died in a state of emaciation.

A doctor of philosophy, of a serious mind, has told me the following story of his sexual life: He had occupied himself a great deal with moral philosophy and æsthetic study, and led a moral life. He had at certain periods masturbated until his 30th year, but had never had coition with a woman, as he considered

sexual intercourse a sin outside of marriage. He once went to the house of a "public girl," after having, contrary to his habits, drank some liquor, but could not perform coitus. At the age of 27 he felt the belief in the Christian religion to be untenable and was for a couple of years in a state of despair, even being insane for two months, until his new conviction had taken root. During his insanity he masturbated quite frequently. He consulted me only once, and I have heard nothing further about him.

A university professor has related the following case: A young lieutenant, 28 years old, strong and healthy, became engaged and had then no sexual connections as formerly. He suffered considerably from abstinence, but would not relieve himself by intercourse with other women. His marriage was yet distant and he could not speak to his fiancee concerning his condition. He led a healthy outdoor life and took abundance of exercise, but became suddenly insane. A physician was consulted and by a friend was told about the struggles of the sick man, but he considered abstinence as normal and not injurious to health of body or mind and claimed that nobody would become insane from such a cause. It is to be noticed, that no member of the family had ever been insane or mentally unbalanced. A relative, who stayed with the sick man, observed that he masturbated. The crisis lasted a week and a half, after which he became normal. As his financial condition allowed no marriage for at least a year, he continued his abstinence, again became insane and that time so violently that he died shortly after.

Many cases are known where abstinence has caused

suffering and diseases of mind and body, but coitus has restored health. I will here relate some cases from my practice: Mr. A, a carpenter, 32 years old, had suffered from melancholia since his 25th year, without other cause than his sexual condition. He had formerly had frequent pollutions, but later only seldom, probably once or twice a month. He never masturbated and very seldom had sexual connections, was single, had often fallen in love, but distrusted women as well as himself and therefore had not married. Medicine and gymnastics did him no good, but he became perfectly well after his marriage, which took place one year later.

Mr. M, 26 years old, a natural scientist, with great enthusiasm for his special work and philosophical speculations, has never had intercourse with a woman. He was a total abstainer (from liquors), was poorly fed, pale and thin. Pollutions were frequent, which made him weak. Despite his scientific work, he had erotic fancies. During the last year his memory has been poorer and his mind depressed. He consulted me about his health, and I did not see him again until six months later. When I saw him at that time, he was very much changed; he was happy, had recovered his ability to work hard, studied without effort and his memory had returned. This great improvement did not depend upon more abundant and better food, but upon the benefit derived from natural gratification of his sexual appetite, which conviction was also his *own.* I met him again one-half year later, when he told me how he continually felt well owing to coition and that he had just completed a scientific work. He never

experienced weakness after intercourse as he did after pollutions.

Mr. P, a painter, 20 years old, lived from childhood with his parents, who were religious and had given their son a serious education. P. had always led a regular life and been very industrious until lately, when he became highstrung and peculiar and left his work. He has never masturbated nor had coition. He has lived for a couple of months in a state of erotic imaginations, which disturb those around him. He loved a middle-aged woman, whom he met in another family, and said that she had also fallen in love with him, which was not the case. At the same time he loved a young, engaged girl, and later a servant girl. His mother brought him to me and he then showed an unsettled and gay state of mind, claimed he could read the thoughts of others, and asked me to give him an opportunity to play the violin at a popular concert, although he had but a short time before begun to study it and had never taken lessons. He was sure he could put everybody into ecstacy with his art. The mother believed that abstinence was the cause of his present condition, as she had heard of such an instance. I received the same impression and advised marriage, but his mother declared it impossible to find him a bride under the circumstances and hoped that hypnotism would cure him. He was, however, too exalted to be hypnotized. The parents then displayed a remarkable proof of non-prejudice and decided that the father should take the son to a "puella publica." He did so, and the boy had sexual connection with her and was very soon fully restored, and returned to his work free from all fancies and peculiarities. Six months later

he fulfilled his military duties and has since that time worked diligently at his trade.

A middle-aged scientist told me how he had always been moderate in sexual matters, but that when he was away from home for some time, or his wife was ill, after an abstinence of two to three weeks he began to suffer from pains in his testicles, backache, anxiety, indisposition, heaviness of the head, disgust for work, etc. The pain in the testicles increased day by day and the tenderness became so severe that he could hardly walk and was forced to lie on a couch the whole day. At other times he experienced flatulence and diarrhœa. In this condition his sexual feelings were sometimes exalted, at other times suppressed by the pain. Pollutions appeared very seldom, and only when he had been abstinent at least three weeks. He often took opium in large doses to alleviate the pain. All symptoms disappeared immediately after coitus.

The physicians of ancient times knew the dangerous consequences of abstinence, and many physicians of modern times have given similar testimony.

Galenus has thus described the condition of a man who, after the death of his wife, suffered from disturbances of digestion and became melancholic and found no cure except in a new marriage.

Buffon has told of a priest who, being true to his vow of chastity, became insane at the age of 32 years, and then felt a strange inspiration for poetry, music, etc., which talents he had never before possessed. For some reason or other he could not longer resist his sexual appetite, and after gratification of said desire he became an ordinary, healthy and sane man, without special talents.

Dr. Caffort has told about an 18-year-old theological student who led an abstemious life and was ascetic and pious. He studied very hard, but soon found that he obtained no results from his labor, as he could not remember what he read. He suffered from headache, weakness of the legs, his appetite disappeared, and he felt a general indisposition. The young man stated that he had very frequent pollutions and desire of urination. He was advised to leave his chosen calling, take gymnastic exercises and lead a less abstemious life. He followed this advice and recovered fully within half a year.

Kraft-Ebing has (in his "Psychopathia Sexualis") related the following case:

A 30-year-old physician tells in his biography that his mother was very religious and educated him in the same spirit and implanted in him an unbending sense of duty. At the age of 13 he fell platonically in love for the first time. Despite the ridicule of his fellow students he remained chaste until his 24th year. As his pollutions at that time became too frequent and he feared that his abstinence would cause some brain trouble, he abandoned himself to sexual pleasures, which gave him great benefit.

Dr. A. Moll has in his book, "Die Contrare Sexual Empfinedung," reported the following case:

A 33-year-old artist has told that after moderate masturbation in his youth, from his 17th to his 23rd years he led an abstemious life and never masturbated, even though his sexual appetite made him very nervous and miserable. He led a regular life, did not smoke, and drank very little. He was convinced that his violent mental struggles and suppression of the

sexual desire during six years were the causes of his highly nervous condition. He had formerly been comparatively well. As soon as he began to gratify his sexual appetite in a normal way, the nervous symptoms disappeared, but when he was abstinent for some length of time the nervous pains in the small of his back returned and radiated to the abdomen, becoming colicy pains, accompanied by vomiting, etc. Gratification of his sexual desire always removed these symptoms and made him well again.

"Abstinence," according to Lallemand, "causes a general irritability of the entire organism, which may appear as erotic delirium. I do not here (in Des Pertes Seminales, Paris 1839-42) need to remind my readers of the many different symptoms due to abstinence, of the tortures to which some people have submitted themselves to evade its violence and persistency, of the crimes which have been committed from insanity caused by it, etc. It is evident that a prolonged abstinence is impossible for those who possess strong sexual organs, without causing great suffering to themselves and even certain dangers to the community."

Lallemand further proves how those who easily stay abstinent are men with weak sexual instinct. This experienced physician also declares: "Strong moral, religious principles from childhood, good examples, etc., are usually considered reasons for chastity, but, although I admit the beneficial influence of a good education, gymnastics, etc., there has been something else which has made abstinence simple for certain men, viz.: lacking irritability of the sexual organs.

"Everyday occurrences prove that moral and religious men of a stronger constitution hasten to marry, as the only way of escaping the temptations of those who try to resist them and regret their giving way to them."

Lallemand further wrote: "I am aware that one may mention people who live abstemiously without injury to their health, but who knows their most intimate secrets? Many of the sufferers of whom I have spoken have been considered healthy. Do not be deceived; their health is often only seeming; the least causes disturb it and relatives and friends are ignorant of the real origin of the many ailments of which they complain. The physician very often knows even as little as the sufferer himself how to relieve his condition."

Concerning the ability of resisting sexual temptations, it is of greatest importance to read Lallemand's words about his experience with Catholic priests who had led an abstemious life. They have told him that, owing chiefly to involuntary pollutions, a vow of chastity is unfit even for cold natures, as the continued abstinence sooner or later is bound to ruin even such individuals, who with comparative ease bear the burden.

I shall relate a few of the many cases given in Lallemand's book:

A priest, 20 years old, sensitive and religiously exalted, stated that he, from extremely frequent pollutions, received pains in the abdomen and pit of the stomach, disturbed digestion, that he could scarcely think clearly, that his memory became poor and that all mental efforts proved very fatiguing to him. He

said: "I know of no other reason for my abnormal condition than involuntary pollutions."

A man who between the ages of 26 and 34 had pollutions very frequently, which made him hypochondriacal, considered abstinence the only cause of his misery.

A prominent 40-year-old scientist, with the strictest moral principles, had always been abstinent and finally became weak, thin, sleepless, nervous, easily excited, hyponchondriacal, etc. Pollutions during sleep appeared without any sensations whatever, disclosing a weakened state of his sexual organs. He was cured by Lallemand by appropriate treatment.

A young man of 20 years, who had always been abstinent, began to suffer from severe headache, sometimes lost consciousness, his memory became poor, etc. One evening he felt a very strong sexual desire compelling him to go to a woman. He went, had intercourse, and afterwards felt perfectly well, bodily as well as mentally—"I felt I was a man," was his remark.

Prof. W. Erb (Heidelberg) has recently (in Zeitschrift fur Kekampfung der Geshlechts Krankheiten) expressed, upon the basis of a large experience, the following opinion of sexual abstinence: He could recall many cases from which he had gained this opinion, where sexual abstinence undoubtedly had a disturbing influence upon health and ability to work, and where many seemed to have become sick, or, if already ill, worse, from abstinence. This declaration was accepted with approval by many physicians, either at the time or later.

As a further explanation Erb relates several cases

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where abstinence had been followed by injurious consequences and declares it "as a known fact, that young men with strong sexual instinct suffer not a little" from abstinence, and that they sometimes are fully possessed by the desire, when erotic thoughts continually force themselves upon them so that they are unable to sleep, etc.

He also tells how serious-minded, temperate men have informed him that they have suffered from abstinence and felt a liberating and refreshing action from the gratification of their sexual appetite.

Many more cases were told by physicians, where backache, pains in the urethra and testicles, hypochondria, heart palpitation, general weakness, etc., were consequences of abstinence, or where people were driven to masturbation.

Prof. Beard mentions (in his Sexual Neurasthenia) the following case, showing abnormal symptoms from abstinence:

A 41-year-old man, who practiced masturbation at the age of 16 years, overcame that habit and later had connections with women for some time. The last twenty years he has been abstinent. He had pollutions the first few years, but later they disappeared and the semen escaped at the evacuation of the bowels. He became very nervous and depressed, and, as he wished to marry, he came to Pro. B. to consult him and find a cure. After improvement from treatment he was advised to marry.

A physician, 40 years old, lost his wife seven years ago, and did not remarry. He had suffered from frequent pollutions before his marriage. When he became a widower they returned, and made him very

nervous and weak, he complained of backache, hypochondria and an irritable bladder, pains in penis and urethra, etc.

CHAPTER VI.

SEXUAL DESIRE AND ABSTINENCE IN WOMAN

Sexual Instinct Attracts the Opposite Sex—Christian Sexual Morals—Women are Forced to Suppress their Sexual Desire—Sexual Instinct and Desire of Love in Normal Woman—Desire of Becoming a Mother Not the Ruling Passion—Prevalent Moral Ideas Unjust to Woman—Fear of the Wedding Night—Results of Ungratified Sexual Desire in Young Women—The Double Standard in Sexual Rights—Unfaithfulness of the Wife—Nymphomania—Diseases Caused by Abstinence in Women—Semi-conscious Sexual Desire in Young Women—The Lack of Sexual Desire in Some Women—Sexual Irritability—Coitus Interruptus—Diseases of the Sexual Organs—Passionate Women—Cold Natures in Women May be Overcome.

In woman, as well as in man, it is undoubtedly the sexual instinct which attracts to the opposite sex, and not the problematical desire of propagation.

The sexual instinct belongs to the female organization just as much as to the male, even if ascetic principles and social conditions to a great extent suppress them. On that account many have proclaimed that the sexual instinct plays no important role whatever in woman, and if it is strong in some individuals it is a sign of moral degeneration or improper voluptuousness.

As the prevailing sexual morale of Christian countries has forced woman to suppress her sexual instinct,

many have erroneously gained the opinion that her desire is weak and easy to conquer. From this comes also the idea that the main function of woman should be to bear children.

Prof. M. Flesh (in Frauen-Rundschau, 1903) has given the antiquated and faulty opinion that the physiological motive of entering a sexual union is in man the sexual instinct in woman the instinct of motherhood.

Many educated and refined women have expressed themselves in opposition to him. Mrs. Schoenflies, Ph. D., Helena Stocker, Miss Anna Pappritz, etc., have written candid and well prepared articles in which the sexual instinct and the desire of love are declared to be just as decisive for woman as man, and motherhood is given a secondary importance.

Mrs. Schoenflies says, that a woman who loves a man and surrenders herself to him, thinks of him alone and not of the child which may be the result of their union, and which is only secondary in a woman's normal love-connection.

Dr. Helena Stocker directs the attention to the fact, that woman through centuries has been forced to suppress her sexual desires on account of the anathema hurled against every love-pleasure outside of marriage; but that, despite everything, woman has had courage to follow her love is shown by the always great number of illegitimate children who have been born in defiance of senseless ostracism and through cowardice of the fathers of such children.

Miss A. Pappritz reminds us of the women, who, despite disgrace and shame, abandon themselves to men and bear children, certainly not for the sake of the

child; and this writer satirizes those, who proclaim that sexual instinct in man demands connection with woman, but that woman does not feel this desire and that her only sexual instinct is the longing for a child. Thus, she exclaims, men alone know how woman feels —we ourselves know, of course, nothing about it.

These women and several others also oppose the few women who have said that motherhood is the highest destination of woman, and that longing for the child is the only conscious instinct which compels her connection with man. They declare that this tendency is simply sickly and abnormal and should not be considered as typical of sound and healthy young women.

The prevailing ideas of church and school have only tended to impress the opinion that sexual instinct does not and should not exist in woman. Purity, according to prevalent moral ideas, demands it. The young woman must enter marriage pure, *i. e.*: without sexual desire; she must love her fiancee in chastity viz.: without "erotique,"—without passion.

'Tis no wonder then that many a young woman who through asceticism has become a cold nature and has been a fiancee without sexual love and fondling, has gotten beside herself for fear of "the brutality of the wedding night" and has detested the raw and sensual husband with whom she has been joined in holy wedlock (???).

Innumerable women celibatists in the Christian church and pious sisters in the cloisters have by their lives and actions proven how sexual instinct, despite asceticism and religious exaltation, has made itself forcibly felt.

The cloister-rules in the Middle Ages prescribed venesection for nuns as well as monks, for the purpose of curbing the sexual appetite. Other means, such as narcotics, flaggellation and fasts, were also resorted to.

In certain cloisters women were not allowed to enter before the age of 40 years, so as to be able to keep their vow of chastity.

In many a young woman one has mistaken the religious exaltation for what in fact was nothing less than ungratified sexual desire.

Maudsley has rightly laid stress upon the necessity of ascertaining to what extent religious feelings depend upon physiological conditions, by those who are entrusted to guide human consciences through the vicissitudes of life. He shows in this connection that the ecstacy of such women as Catherine of Sienna and the holy Teresa, when they imagined themselves visited by Christ, who "embraced each of them as His bride," was nothing but a vicarious sexual orgasm, caused by the continued sight of the nude male figure reproduced in all its normal proportions on a cross; a more natural consequence in young women of a sensitive and nervous temperament than is generally known.

In the Middle Ages and in the beginning of modern times the opinion that man had a right to demand gratification of the sexual appetite, but that woman should suppress it, was not prevalent as it is now in our day. In Germany there were special law-clauses stipulating the right of married women to gratification of their sexual instinct, etc.

Luther shared the opinion of his age when he wrote:

"It is just as impossible for woman to do without man as for man to do without woman." Luther went so far that he demanded a wife's intercourse with another man if her husband was impotent. In his treatise "About Married Life" he writes: If a potent wife has an impotent husband and cannot openly procure another, and does not for the sake of her honor wish to do it, she should address him as follows: "My dear husband, you are my debtor and have deceived me and my young life and endangered my honor and eternal welfare; before God we are not married; allow me therefore to enter a 'secret marriage' with your brother or nearest friend." It is the husband's duty, Luther further explains, to comply with her demand, and if he does not wish to do so, he must not become angry if his wife should run away from him. (K. Hagen: Deutschlands litt und rel. Verhaltn in Reformations zeit.)

A book (Die Westfalishen Weistumer) dealt still further with the same subject and admitted the nearest neighbor's right to step into the place of the impotent man, and, after him, any suitable person.

In another treatise (Das Beuker Heidenrecht) is written: I also consider it right, that if a husband cannot fulfill his duties toward his wife, and she complains thereof, he should carry her over seven fences and ask his next neighbor to help his wife, and after she has been helped he should take her back, carry her home, carefully put her down and serve a fried chicken and a bottle of wine to her.

Other localities had similar directions. Bauer says that if the wife was comely she did not need to resort to such great efforts, as she could easily find a lover

among the young men of the place, but if they were "cold-natured" the priest was always at hand.

Prevailing opinions and laws concerning the indissolvableness of marriage, the only purpose of which was children, had made unfaithfulness of the wife or impotency of the husband no reason for divorce.

One could see nothing wrong in offering the wife to another man if the husband was impotent. Thus a knight in Thuringen, who on account of impotency could get no children with his wife, asked Count Ludwig, the husband of the holy Elizabeth, to take his place.

Abstinence has often the same effect upon woman as upon man, although some difference exists, caused by different organization.

In youth abstinence is more easily endured by woman than man, but at full maturity, and if woman for years has experienced no gratification of her—sometimes unconscious, but as a rule conscious—sexual appetite, the consequences are the same as in man, viz.: symptoms of functional disturbances and sickness. Sexual temptations and irritability appear and masturbation is by no means a rare occurrence. The sexual desire, at certain times, assumes such proportions that it results in nymphomania, or an abnormal, excessive, inconsiderate sexual impulse for connection with the other sex. The most common diseases caused by abstinence are chlorosis, "female diseases," nervousness, cramps, hysterics with tendency to alternate crying and laughing, hilarity and sadness, insomnia, epilepsy, hallucinations, mental disorders, etc.

After a long time of abstinence the secondary

female qualities often are lost and the character becomes hard, masculine, and beard appears, etc.

Prof. Erb, in an article (in Zeitschrift ef. Bekampf. d. Geschlechts Krankheiten, 1903) has given important contributions to the explanations of the sexual instinct in woman and the consequences of abstinence.

A number of married women, who have been neglected by their husbands, or widows, have told him that they have suffered severely from their enforced abstinence and that the most of them have become neurasthenic and hysterical. He also relates that several experienced nerve specialists who have occupied themselves with that subject, have told him that they frequently have had similar experiences.

Erb has also from many cases gained the impression that even pure, moral, younger or older girls' health have suffered from abstinence. He considers that undoubtedly many older, single women of education and strictest morals, become sick or ailing from abstinence.

Numerous young, healthy, normal women have related how, from the middle of their twenties, they have become ill from semi-conscious sexual desires and ungratified craving for love, have gotten sexual fancies and hallucinations, melancholy and "female diseases," etc.

The eminent gynecologist, Dr. P. Brose (Berlin), has lately expressed his opinion of the sexual instinct in woman. He says: "The sexual instinct of woman varies decidedly in different individuals. It may be so strong and so early developed in young women with the very best education and of the most respectable families, that they by their desire are almost compelled

to give themselves up to a man, and they sometimes become prostitutes, although such cases are rare."

In older women the sexual appetite is created by man, *i. e.*: first after sexual intercourse with a man. Some women feel no desire, nor do they at first experience pleasure from coitus, but it appears after a few weeks or even months.

In certain cases it comes after the birth of the first child, etc. There are women who have no sexual appetite as young women, but get it at the age of 30 years or still later in life.

Women, who have had more or less regular sexual intercourse for a longer or shorter period, but who are forced to live abstinently (widows), often suffer considerably.

Some women have absolutely no sexual instinct and never experienced such an appetite even after having borne children. Their genital organs are so insensible that they do not respond to artificial irritation, such as electricity, etc.

Dr. Hegerisch has written: "Although I agree with Malthus in appreciation of womanly virtue, I must as a physician express as my opinion that the chastity (abstinence) of woman nevertheless is a crime against nature, and often is followed by serious functional disturbances and symptoms of diseases." I will here relate a few cases among many, where abstinence has caused sexual irritation, etc.

Miss M., 36 years old, of religious tendency, has sexual irritations without masturbation and suffers from insomnia from that cause. For a year and a quarter she has had sexual halluncinations of sight and hearing. She imagines herself hypnotized by a

young man (21 years old), who, as she thinks, looked intensely at her during a revival meeting and who had tried to entice her to him—"she feels the power of his mind dominating her."

Miss B., 45 years old, masturbated a couple of years in her youth, but not since then. She suffers now from a burning sensation all over her body, insomnia, headache and stinging pains of the scalp; for fourteen days she experienced strong sexual desire without special cause.

Miss A., 41 years old, was forsaken by her lover many years ago, imagines herself hypnotized and still feels the kiss he gave her eight years ago, which sexually excites her and she sometimes resorts to masturbation.

Physicians of ancient times, Galenus and others, have related cases of epilepsy in women, caused by lack of sexual intercourse, and state that during such attacks abundant secretion of mucous from the genitals appeared.

Lanzoni has related a case where a young widow became epileptic, but was cured by a new marriage.

Venette expressed the opinion that from lack of intercourse a great quantity of mucous is retained, which irritates and causes disturbances of the mind, poor memory, etc., and that woman becomes either cold and dull or irritable and maniacal.

Descourtilz has told of two country girls who had been dull and melancholic, but regained the use of their mental faculties after voidance of mucous from the genitals, probably caused by erotic dreams or masturbation.

The following case proves that sexuality will make

itself felt in single women, despite morality and inner resistance:

Miss J., 33 years old, has always been healthy and active, leads a respectable life, has no love-fancies, has clear judgment, lively phantasy, etc. A couple of months ago she began to be tortured by impure thoughts, which grew worse the more she tried to suppress them. She understands that they are symptoms of some bodily disturbance, as they are not in sympathy with her normal mental state. Her sleep is sometimes good, at other times not. Menstruation is normal. She fears such impure thoughts and tries in vain to think of serious quotations, etc., until her brain works so violently that severe headache results, accompanied by general sensations of anxiety. Bromide of potash relieved her.

In women used to intercourse, strong sexual irritability appears if they are compelled to live abstemiously.

Miss A., a seamstress, 26 years of age, had a lover two years, for whom she bore a child. He left her and she grieved bitterly and became very depressed, but in spite of this she felt a strong sexual passion and irritation of her genitals, which made her so despairing that she contemplated suicide and even tried to sever an artery and break her skull, for which condition she was brought to me for consultation. The irritability of the sexual organs had not driven her to masturbation, but tortured her to the greatest extent and she was afraid of people. She wished to love her child, but her thoughts were occupied by nothing else than her sexual irritations. Appropriate treatment with opium and camphor in connection with hypnotism

improved her considerably, and soon effected a complete cure.

Mrs. J., 40 years old, lives in an unhappy state with a man who at first was faithless, and later became impotent. For seven years she has had no intercourse with him, and has become very nervous and had a strong sexual appetite, resulting sometimes in pollutions during sleep or at other times in masturbation. Her husband told her to find a lover, but she drank ale and brandy to quiet her nerves until it became a habit.

Sexual irritability often appears in women who have lost a husband or lover thus depriving them of sexual connections.

A young single woman, 28 years of age, with lively temperament and a powerful constitution, worked hard, and she had a lover with whom she lived. Once when he left her for some time she had frequent pollutions and sexual irritability. She became nervous and anxious and could not work, whereupon she was forced to gratify her sexual appetite by masturbation, which took only a few moments to accomplish. She then became quiet again and could work. She was otherwise never a masturbator, and does not consider herself as such. It would have been easy for her to have intercourse with other men, but she remained true to her lover, although exposed to temptations of every kind in his absence, and she felt no inclination to have intercourse with anyone else.

Incomplete coitus, depending upon coitus interruptus or premature ejaculation of the man before orgasm takes place in the woman, causes sickness, disease and sexual irritability.

An intelligent and active middle-aged lady has told

me that her husband had never cared whether she experienced pleasure or not during intercourse, and that he considered it degrading for a woman to feel desire for intercourse. He has consequently made the process short, with the result that he had ejaculation before she felt an orgasm, and she therefore only became sexually excited. She had repeatedly thus been forced to gratify her desire by means of masturbation, which made her sad. Otherwise she never masturbated.

Another lady, 33 years old, told me that she for the last five years had never experienced an orgasm, as the husband practiced coitus interruptus. From that time on she has been depressed, suffers from headache, palpitation of the heart, backache, painful menstruation, attacks of vomiting, etc. She is nervous, cries often for no apparent reason. Her husband's hot temper makes her low spirited, etc. Hypnotic treatment improved her somewhat, but upon the couple following my advice she became well again.

In a marriage where four children were born in eleven years, the husband began to practice coitus interruptus, whereupon the wife felt no orgasm and was afraid, as she thought she would become pregnant if she experienced the same sensation as formerly had been the case. She has of late become nervous, timid, anxious, dizzy, has had headache, cramps of the muscles of the neck, sexual irritability during the day and pollutions at night, etc. Bromide of potash stopped the pollutions, but not the sexual irritability.

Absence of real sympathy is in women often the cause of lacking pleasure in coitus.

If a woman has a normal constitution she usually

experiences the same desire of sexual gratification as man, and she must be approached with tender fondling by the man during the sexual act, without which feature it is brutal. As it is known that orgasm appears later in woman than in man, the husband should take that circumstance into consideration and consider it his duty to prolong the intercourse sufficiently for orgasm in the woman. It is, as a rule, possible for a man to do so, at least for the considerate one, who can under all circumstances learn to control to a considerable extent the time for ejaculation.

There exist marriages where the husband does not wish to have intercourse with his wife without her free, spontaneous consent, and considers it an injustice toward her if she does not also enjoy orgasm. Conviction of woman's need of sexual gratification may thus educate a man, if real love is present.

Absence of orgasm at the presence of sexual desire may have serious consequences, the physiological reason of which is very apparent.

An appetite has been excited without being satisfied, the entire sexual apparatus has been stimulated, ovaries, uterus and vagina are congested, but the irritation is not ended by the natural crisis. If this is often repeated the uterus finally becomes swollen, inflammations of ovaries and other organs appear, accompanied by pains, catarrh of vagina and uterus, ulcers on cervix, hemorrhages, etc. Finally serious changes take place and many claim that cancer of the uterus may be caused thereby.

Nature takes revenge, but man does not know that he has done wrong, and the attending physician often knows nothing about the cause of the ailment, as he

has never been told the secret of the sexual relations existing between husband and wife.

Many women with female diseases are too modest to inform the physician about such details if he does not understand how to gain information by means of prudent questioning. Local treatment is often resorted to where a constitutional cause is to blame, and it may do some good if it tends to allay the irritation, etc., but the regained health is easily lost again, and the treatment with baths, douches, cautery, massage, operations, etc., must be resumed.

Other consequences of unsatisfied sexual desire in coitus are the many different nervous diseases which are caused by the state of irritability of the genital organs, hysterics, epilepsy, melancholia, neuralgia, paresthesias, queer ideas and sensations, etc. Diseases of the female generative organs often manifest themselves by pain and other abnormal symptoms of distant organs, as neuralgia of the stomach, intestines, breast, face, teeth, etc.

Diseases of the sexual organs, as well as abnormities of the sexual functions, are among the most common causes of nervous and mental diseases. Insanity and suicide are often the final outcome. It is not sufficient to state the presence of some "female disorder" as the cause of an abnormal mental condition or suicide. To understand the complication one must go further back and try to explain and discover the cause of this cause, etc. It is the same with many other diseases, as dropsy, heart trouble, kidney diseases, where it is important to take into consideration a general or constitutional disease as the real cause.

Woman's health often suffers from the great injus-

tice, the violation of woman's rights by man, who is so egotistic that he thinks only of his own pleasure in the sexual union.

Ungratified sexuality depends upon lacking knowledge of the art of loving, to which art pertains the quality of being kind and sympathetic in general and especially in the sexual act. One does not readily understand why interruption of the sexual act as a preventive is injurious. Just as woman reaches the height of sexual enjoyment, the orgasm, the act is interrupted and cannot be continued by the man, and for reasons already shown this is very injurious.

Many physicians, A Meger, Mensinga, Bergeist, Volenta, A. Tegu, and others, have mentioned diseases caused by coitus interruptus and have described how health has been regained by complete coitus performed under protection of proper hygienic instruction.

Besides diseases of women caused by abstinence, which make life miserable for husband as well as wife, there are other dangers, viz., the revenge of womanly nature against its outrage; manifesting itself by indifference, dislike, disgust for the husband, and irritability of the sexual organs which persist in spite of all precautions and attempts to relieve it. Dissensions and misunderstandings appear, and new connections are entered into; divorce is often the finale, and the public judges harshly and unjustly, ignorant as it is real cause thereof. They may have shown very little of the real cause.

Cruel and unjust are those who brand a woman as sensual when they suspect her of being passionate. She, as well as a man, may be sensual in a bad sense,

but being passionate may also simply mean that she possesses a strong and healthy constitution and it may preserve her health and harmony if properly gratified in the natural way.

It has often occurred that young women who have married men with a sexual weakness have become the mistresses of other men, and their husbands are the passion in their marriage, as the husband has been lacking in that respect or has soon become impotent.

Such a husband has no right to claim low sensuality in his wife if she should fall in love with some intimate male friend and visitor of the family.

I know families where the wife has been brought to complete despair by her sensations of sexual desire, which could not be gratified by her sexually weak or impotent husband, but she has not "fallen," as she would not become "faithless." In such cases the wife has often contemplated suicide.

It should be understood that lacking sexual orgasm in woman during intercourse causes no injury except when she experiences strong sexual irritation, which can be relieved only by orgasm as it restores the normal condition of the congested organs.

If woman has no sexual appetite nor sexual irritation, orgasm does not take place, and she suffers no injury from incomplete coitus.

Not only women who by nature are without sexual instinct, but also normal women may under certain conditions suffer no harm from incomplete sexual union, as when she at the time feels no desire, or when the sexual appetite is for some reason not aroused.

I have often heard women complain of men who when single have led too wild a life, so there was no

sexual power remaining for the gratification of their wives when they married.

It often happens that newly married young women know absolutely nothing of sexual life, and find their first marital experiences more of a torture than pleasure, but the sexual instinct as a rule soon awakens, or the indifference and coldness of the husband during the act may be the reason for indifference of the wife. Such a man cares nothing for the feelings of his wife and never thinks of her right of gratification, only of his own. He proclaims that women have no sexual desires as have men, but he judges often only from the appearance during the first time of married life before the wife's passion was aroused.

It is often the case that a man who has indulged too much in sexual pleasures during his best years, at rather advanced years marries a young woman, and through his impotency causes her the greatest sufferings. Permit me to relate a couple of such cases.

An elderly lady who had for years suffered from cancer of the uterus, before her death advised her young lady friends not to marry old men without sexual capacity, as she had done, taking as husband a man very much older than herself whose passion and potency were soon extinguished.

Another lady, educated and refined, has told how she on her wedding night found her husband, 25 years her senior, to be impotent, although he formerly had indulged considerably in sexual intercourse. The mild and loving wife soon became nervous and after a year an epileptic. Excessive menstrual hemorrhages appeared and a gynecologist, under whose care she was,

declared that she would be well if she became a mother. She heard his words with sorrow, but said nothing. After ten years of suffering she died from a painful "female disease."

There are women who never experience the least pleasure during intercourse, and who cannot even understand the attraction of the act. They have become mothers several times without having had a single orgasm. The common belief, that woman becomes pregnant only when orgasm occurs in the coitus, has proven without foundation.

The most cases of that category concern women of abnormal organization, or those who have been influenced by ascetic teachings, or those who are panically afraid of childbearing, or others who have married without love and never have loved their husbands. Probably the husband in many cases has not properly conducted the sexual connection according to the laws of kindness, devotion and love.

Many men think it very strange that their wives never are passionate or enjoy the conjugal embrace. They consult physicians about the condition, but many of these have very little knowledge concerning sexual matters, the reasons for lack of orgasm in woman, and the role the man plays therein. They often say that many women are so constituted and one must be satisfied with the condition as it is.

My own opinion is that very few women would be sexually cold if proper ideas of sexual life were predominant, if real love connected with tender fondling were present in marriage, and if married people who wish no children would use proper instead of improper precaution.

CHAPTER VII.

GENERAL REFLECTIONS ON ABSTINENCE

Regulation of the Sexual desire—Man has a Double Nature—Sexual Desire Inseparable from Human Organism—Mental and Bodily Harmony—Religious Insanity—Principles of Health—Sympathetic or Reflex-psychoses—Relation of Love and Religion—Sexual Instinct a part of Nature—False Opinion of Morality—Theological Moralists Ignorant of the Physiology of Sexual Life.

In speaking of relative abstinence or regulation and command of the sexual instinct as a moral law, I also warn against absolutism in this regard, and especially generalizing of abstinence as possible for everybody. Although abstinence during an entire lifetime does not injure certain individuals, it cannot be endured by others for some length of time without dangerous consequences to body and mind. I therefore oppose the principle of absolute abstinence as in the main false. It may possibly be applied to a few deeply religious or philosophical minds, but not to the majority of normal people, despite good resolutions and habits. The former possess sufficient peace of mind and are as a rule free from worldly temptations and irritation, which excite the passions.

When I say that abstinence should be observed as far as possible, I partly consider the strengthen-

ing influence of rest for the sexual organs on the physical wellbeing, partly the necessary development of intellect, heart and character to the advantage of marital love.

It is necessary for health as well as morals that one should submit to both a mental and a sexual hygiene, or certain rules which should be followed. Under that comes, beside sound dietetics and exercise, cultivation of the moral qualities and the intellectual activity for betterment of the entire human organization. One should warn against frivolous and thoughtless prattle in society.

Bad company ruins good morals. Man is by nature weak, and many have by one single immoral word been involved in sensual thoughts which have created an artificial sexual appetite. I advise the young and inexperienced not to play with the dangerous fire of sexual questions and not to occupy themselves much with such a perplexing subject. Even if the question is discussed without flippancy, it is of itself a cause of sexual speculations, which are not always good for sensitive minds. Everyone should read some good book on the subject, but not rack his brain too much about it.

Everybody should know that sexual instinct is no sin, but something natural, and that it often may be resisted without danger.

One thing is certain, and that is young men should resist the sexual desire and avoid everything which creates an artificial sexual appetite. If he has done this, but nevertheless suffers from the unsatisfied, normal sexual instinct, and sees no possibility of marrying within a reasonable length of time, he should not

consider himself as sinning if he enters into sexual relations.

One fact should never be forgotten, although such is often the case, viz., that all the commandments of religion, morality and principle, the best examples, the most exhausting bodily exercises and the most arduous studies cannot prevent the secretion of seminal fluid, which must sooner or later be removed.

There consequently does exist a law which is mightier than all rules and institutions, as it is a part of the human organization which nothing can change, and the possibility of influencing functions has its fixed limits.

At the congress of the German "Society for Fighting Venereal Diseases" in Berlin, March 6, 1904, Miss Lischnewska, teacher at Spandau, expressed herself concerning abstinence thus: "The demand of sexual abstinence is no demand which can be placed upon the mass of the people. Exceptional individuals may for a short period live abstemiously without injury, but our modern miserable social conditions make it impossible for the educated man to marry before the age of 30 or 35 years. The demand upon abstinence should thus for that particular class of men mean a suppression of the strongest natural instinct for a time of 10 to 15 years. We cannot wish for that, as the gratification of the sexual desire is necessary not only for the health of body but also for strength and health of the mind."

An educated man said not long ago, at a mass meeting of laborers: "We envy you when we see you walking with your sweethearts or wives. We have only the prostitutes. That is our social question."

It is not better arranged for women of the higher strata. Many single, self-supporting women suffer considerably because their sexual desires cannot be gratified. Disturbances of the mind frequently go so far that one can speak of a dwarfing of personality, as woman suffers doubly from longing for motherhood.

With full knowledge of this, we deem preaching of sexual abstinence injurious, as it closes the eyes of the public to this need which demands care. We must create a new foundation upon which a home may be built earlier and more easily.

The craving for love, from which one cannot exclude sexual desire, is inseparable from the human organization; a normal sexual life is so necessary for health, strength of body and mind, and propagation of a sound race that it is really absurd to demand abstinence for an unlimited period.

Neither man nor woman endures without suffering a lifelong want of sexual life, which is a natural function, the normal performance of which has the most beneficent influence upon all other bodily and mental functions.

As the sexual life is a source of happiness and health, want of its gratification must cause deep moral suffering, lessen love of life, and create a sad and melancholic existence.

Man has a double nature, and contains within himself two forms of existence, which are intimately interwoven and mutually influence each other.

As a bodily, organized being, he from instinct obeys the laws common to all animals; as reasonable or intelligent he possesses a moral will which to a certain

extent is able to modify and govern the bodily motions. Between the different organs exists a solidarity which carries with it mutual dependency, far separated parts reacting on each other, and this is the cause of the many influences which by the physiologist are named sympathies or irradiations of the nervous system. They are collected in the central nervous system, and make themselves manifest as more or less unconscious reflexes or as conscious sensations in the brain.

Thus obstacles of a normal sexual life, or unhappy love, may become the cause of violent disturbances of the mind, and often mental disorders appear after a continued derangement of the organic functions. Moralists claim "a priori," that a moral life cannot injure body or mind or cause any disease, but they forget that man has not only mental but also bodily qualities, and that will has no absolute power over man.

Stress should be laid upon the fact that religiousness under certain conditions may degenerate into religious insanity, not only from too long dealing with religious questions, if vested in narrow forms, when they drive to despair by fear of hell, or exaltation of sentiments, but also through conflict with physical laws.

A great many formerly believed that sin caused insanity, but one now knows that even the best men and women may become mentally unbalanced and the worst may escape. The former may have been morally and religiously free from blame, but they may have broken some of the principles of health and thus caused a mental disorder. The brain is the seat of

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mind and obeys the laws of physical life, and by the nerves is connected with all other organs. A state of irritation or diseased nerves creates irritations of the brain, which may be so strong that they create mental disorders, especially in sensitive individuals.

These disturbances, sympathetic or reflex-psychoses, are thus secondary, and are usually caused by physiological or pathological processes in the sexual apparatus, as for example, puberty, menstruation, pregnancy, diseases of the generative organs or the intestines.

An abnormal condition of irritability and disorder of the sexual organs causes derangement of the nervous system and congestion of the head, with inability for mental work; sleep is disturbed, sensual suggestions appear and consequently produce vivid dreams. An inner state of fermentation ensues proving that there is something wrong in the machinery of the mind and often predicting an oncoming storm. Man may then lose control of his mental life and become unable to follow the accepted moral laws, after complete exhaustion of his moral will.

A state of general irritability has taken place in the nerve-tissues, through preponderance of the sympathetic nervous system, which has been overexcited in the sexual organs.

The disposition becomes irritable and a formerly mild temper becomes violent and abandons itself easily to anger.

Religious minds give themselves up to sexual fancies and actions, although they previously have fought against them. The suppressed sexual desire has such a retroaction.

Love and religion are closely related and when the sexual desire, connected with love, is considered sinful, it is readily understood why religious insanity often has a sexual origin, even though the sick cannot be accused of sinfulness.

As man often must combat with himself between passion and principles, he must also see that the latter are harmonious with the human organization, and that the moral laws are not dictated by subjective imaginations, but advanced in accordance with physiological laws.

People must understand that sexual instinct is a part of human nature and is not in itself immoral. That a love-connection is not in itself immoral, but may lead to sad and unhappy consequences through thoughtlessness of social conflicts.

It is unfortunate, indeed, that so many have acquired a false opinion of morality, and thus misunderstand or even are ashamed of nature and consider sensual feelings as something wrong and sinful.

To have never had sexual intercourse is considered a true sign of purity in single persons. A false sexual morality may be developed, which in some individuals causes diseases, melancholy and disgust with life, and in others soon disappears in temptations which often are only unavoidable demands of nature and which cannot be checked by the untruth of the ascetic ethics on account of social grievances.

One should remember what it means to live "chastely," after the demands of absolute abstinence, until one is in position to marry, especially as many cannot marry before many years after the entrance into manhood on account of financial reasons, etc.

It is about the same as adhering to cloister vows and monk life; it is to suppress every longing for love, to forbid all reading of poetry and other literature, which deals with love; never to visit museums or art galleries, and to by all means avoid the company of women, so as to experience "no breath of charms and love". It is, despite erections and pollutions, which appear particularly in the abstinent, never to think of these occurrences of the organism, but to drive away fancies and dreams which accompany them, or, in other words, to be complete saints or philosophers, to wither and desist from happiness, and wish that woman would not exist!!!

If we intend to better humanity and prescribe maxims of life, we must always proceed from reality and consider possibilities. It is then of greatest importance not to take into consideration only the particularly mentally endowed individuals, the exceptions, but the majority of people, or those who should make a practical application of the maxims presented.

One should not expect to find in everybody the same will power and earnestness which are possessed by nobler natures, or those, who have been favored by fortune in receiving a good education and have early advantages for living a harmonious life, more than those less favored, who early were thrown out in life to labor and struggle and who must wait long before they are able to marry.

Besides this, we must consider the different bodily constitutions and passions—why some people without difficulty, others with greatest difficulty, can master their feelings, especially in sexual respects.

One must have sound and natural maxims of life,

based upon real conditions, unprejudiced researches and natural morality. Theological moralists have been ignorant of the physiology of sexual life and have thus branded as sin what in reality is only expressions of natural instinct.

May those who try to better humanity in sexual respects first give their attention to the subject when well prepared with a rich experience and deep study, for otherwise they cannot give advice, which can be followed, and their work should fail as being contrary to the laws of nature.

CHAPTER VIII.

MARRIAGE AND LOVE IN ANCIENT TIMES AND THE MIDDLE AGES

Earliest Inhabitants had on Marriage—Women Held in Common—Children Given to Parents Whom They Most Resemble—Bride Abduction—The Beginning of the Social Position of Women—Purchase Agreement the Foundation of Marriage in all Old Laws—"Bride Buying"—"Home Taking" of the Bride—Mutual Relation of Sexes the Greatest Advantage of Civilization—Varying Forms of Marriage—Monogamy—Polygamy—Custom of the Romans, Arabic Tribes, Babylonians, Armenians—Trial Marriages—Custom of the American Indian—"By-Wives"—Marriage in China—"Mekake" or Concubines—The "Go-between"—The Wife the Pillar of the Family in Japan—The Greek Hetairia—The Early Ruling of the Christian Church on Marriage—Marriage of the Middle Ages Without Love—The Darkest Side of Degeneration of Sexual Life in Middle Ages—Undeveloped Sense of Modesty—Love-cult—"Lady Adoration" in France—Love Courts at the Acme of Knighthood—The Moral Effects of the Love Courts.

One has every reason to presume that the earliest inhabitants had no marriage whatever, but that a complete communism prevailed concerning women and children as well as property.

In oldest historical times we find people, Etruscians, the most ancient Spartans, Massagetes, Limyrnacians and others, who had their women in common; children were also educated in common, but were some-

what later given to parents, to whom they showed some resemblance.

In Greece at the time of Cekrops (founder of Athens, 1500 B. C.), and in China at the time of Fo-His (about 2850 B. C.), there was a community of women, and in Peru and California also existed such a community of women during olden times. Herodotus tells that among certain African people men and women had irregular sexual connections as animals, and that their children in growing up were awarded to the man they most resembled.

There still are people, who have their women in common, as the Ansariens, Laconda negroes, etc. In Hawaii a child belongs to a whole family group and has consequently many fathers and mothers.

Among the Todas in India a girl who marries a man also becomes the wife of her husband's brothers, when they reach manhood, and they in turn become husbands of her sisters as they reach the proper marriageable age.

Among the Tottijas in India, brothers, uncles and nephews have wives in common. In the Pelau Islands (Micronesia) some kind of communistic marriage exists within certain clubs, where men live in common with their women.

Gradually the communistic marriage gave way to the individual, which at first, as Lubbock declares, was founded upon bride abduction. Among many peoples a man who had been successful in abducting a girl of another tribe could ask the right of personal possession of her, while his tribe had not that right. This seems lawless, but was at a lower stage lawful in the tribe to which the kidnapped girl was taken.

After her abduction, which often was accomplished by force, indemnity was frequently given her family.

Oldfield has given the following description of the "kidnapping of a bride" among the Australians. If an unprotected woman falls in the hands of a man who has gone away for the purpose of stealing a wife from another tribe, he does not treat her well. He stuns her with a blow of his club, often so violently that blood flows in streams, and when she regains consciousness she must follow him to his tribe, where she is placed in custody. The relatives then try, not to avenge the robbery, but to gain compensation by a similar abduction. Such occurrences are very common, Oldfield says, and children often imitate them in their play.

As the tribes grew greater, stronger and more civilized, such robberies became less easy to commit, and finally impossible. By degrees the "bride abduction" became only feigned, and has in that form persisted among nearly all people. Thus the custom of carrying the bride over the threshold.

The individual marriage has slowly come into fashion from development of sentiment, of fancy for a certain individual, of mutual confidence, of longing for a home, etc. After people had become resident (stationary) they built homes and man thus felt desire for a companion, a wife who would take care of the house, etc. Thus the social position of woman became elevated and assured.

Since long ago the ways of getting a wife have been about the same as those of acquiring other property—prey, gift or sale. Woman is thus merchandise, some impersonal thing, or at the best, a domestic ani-

mal. Purchase agreement may be said to be the foundation of the marriage relations in all older laws.

As daughters belonged to the father as his property, they were given away in accordance with the principles of free exchange. As a rule the compact was decided between the fathers of the families, and the bride was never consulted regarding it.

Marriage was in its earlier stages a family affair, not a question of the heart, and disgust and resistance —clawing the groom with teeth and nails—marked the young woman's entrance into the married state. It also happens among the Galla and Bantu people in Africa that women commit suicide rather than be forced to marry unsympathetic men.

Concerning ceremonies at "bride buying," they were the same as at other sales. The price was paid at the "home taking" of the bride.

"Bride buying" among the majority of Indo-European people, in oldest historical times, preceded the marriage. It had often, as in the North, the significance of a ransom given the father for the freedom of his daughter.

At the time of Homeros (X century before Christ), records of the Persians, Zend-Avesta, they are praised; the bride was a girl who brought her parents a goodly income.

Among the old Germanics the custom of bride buying was very common.

The Scandinavians spoke of "the fairly-bought wife" (kona mundi keypt).

Among the Tracians bride buying was customary, as also among the Indians, as Strabo writes (I. Cen-

tury A. D.): They marry several wives, bought by parents, and in exchange give teams of oxen.

Even the ancient Hebrews practiced bride buying. Where marriage was contracted by sale, it thus became lawful.

Bride buying or bride giving belongs to an early stage and originally related to the custom of taking wives from foreign tribes. Among many wild and barbaric people the daughters of chiefs are given to the king as gifts, or the king demands them as a part of his tribute.

Still later, far into modern times, it has been customary to give away daughters of princes for political or other reasons. Among some savages in the Micronesian Islands the king has the right without further parleying to take the wife from a subject, and the king's successor must marry the wives of the former ruler.

Among many other wild people the daughters are sold at maturity and the price is as a rule very low, a few pounds of salt, a dozen blankets, a gun, household utensils, a team of oxen, sheep, etc.

Sometimes daughters of chiefs, as among the Indians, are sold, but they demand a far higher price, as rank is of great importance and they are very particular about maintaining caste.

The advantages of civilization are nowhere more apparent than in the improvement of the mutual relations existing between the two sexes. Among the most primitive people love is generally unknown and marriage is no expression of sentiment; it is rather identical with rape. Many savages, such as the Hottentots and Indians, have in their languages no words

for love, and it is not customary that man and wife joke and laugh together or show any tenderness whatever for each other. Generally marriage among savages is only a form of slavery and the husband values his wife only for her services as a slave. Even among the Romans, familia (family) meant slaves, and wife and children were slaves just as were the servants.

With increasing civilization more consideration has been given to the feelings of the children. They have been asked about their sentiments and sympathy and have been allowed to act in accordance with them. Thus marriage has been elevated.

Woman then ceased to be by force and power driven to a sexual union. She became recognized as a person, who had the privilege and right to decide her own destinies. When she had acquired that right, man was compelled to strive to gain her love and to mere sexual instinct were added sentiments of goodness and devotion, and we thus have seen the beginning of an ethical development of sexual relations.

True love is not altogether or always lacking in wild people, and we have been told many romantic stories of young men and women who have suffered many difficulties in obtaining each other.

In Vavao, one of the Tonga islands, is a renowned blue grotto which through mariner's story and Byron's verses perpetuate the memory of a young chief who there, for some time, hid the young girl whom he loved and who had been condemned to death, until he could take her with him to the Fidji Islands.

Exceptionally poetic love stories among savages, who otherwise obtain their wives by robbery or purchase, are related by several authors, for example:

Oberlander (Globus, Part IV) Thomas (Ausland, 1860) Mucke (Die Natur, 1866), who describes the life of the Australians. A widower of the Victoria tribe told Oberlander how marriages are sometimes entered among his tribesmen:

"Young man sits down; very handsome man sees Lubra; young Lubra very pretty; she sees him, says: Very handsome young man. He sees her, says: Very pretty, young Lubra. He speaks to her, she to him, then much talking, one day, many days. Then he says, You my Lubra. Then she says, You my husband. He then says: You go with me when I am ready. She says: I go with you when you are ready. Then she tells other Lubra; she says: Very handsome young man; you go with him to his house, when ready? One day young man go long way. Two Lubra go around very long way. Then young Lubra take young man's hand and run with him. Very angry father of Lubra; his tribe come to young man's tribe. Many spears and boomerang; then war about Lubra."

Among the Polynesians one has often seen cases of real love and devotion.

One has also found love between young men and women of African tribes, for example, Harari, to which many love ditties testify.

Among people where marriage within the tribe is forbidden, as among the Micronesians, young men, who search for wives visit other tribes and then adorn themselves as elegantly as possible so as to favorably impress the daughters of the country.

They wait impatiently the rising of the moon, when there usually is song or dance at some place and on such occasions the young girls are overloaded with

presents by their admirers, after which marriages often take place. The dance is, among many natural people, of greatest importance in arousing love. The two sexes seldom dance together, but young men and women separately, when they with attentive eyes follow the dancers and make their choice. The dance often gives expression to erotic motives.

Marriages between brothers and sisters were allowed in many ancient communities. They were customary among the Indians in the remotest historic times, but were rejected in Rig-Veda. In the holy as something laudable; and we know that Kambyses and other Persian kings married their sisters. Among the Greeks marriages between brothers and sisters were also in use, and they seem to have been allowed among the Northern Germanics, if one may judge from their mythology.

The Romans rejected them early as immoral and allowed no marriages even among relatives of the sixth degree. The reason of such ancient prohibitory marriage laws is unknown. They were certainly not founded upon the injurious consequences of such connections.

Marriages between brothers and sisters were customary among the old Parthians, who originally lived on the Caspian Sea. Their warriors married not only their sisters, but also their own mothers.

Egyptian marriages between brothers and sisters were permitted and one knows that Queen Cleopatra was married to her two younger brothers (last Century B. C.).

Marriage between brother and sister is still cus-

tomary in the large negro state, Ulanda (South Congo) and other negro states.

The laws of different people concerning the form of marriage, as to rights and duties, are never the same. Marriage has always been one of the foundations of the community and undoubtedly the laws have, so to say, grown out of circumstances. In some countries the old names for "marriage" and "law" have been identical and everywhere the institution of marriage has been referred to the first legislators.

Historical researches prove that they have not directly been the work of legislators, but that they have resulted from experience and necessity of the community, which could not be far developed without regulations for mutual relations of man and woman and their duties to their children.

As experience and necessity everywhere have originated the institution of marriage, its forms have been very different. The greatest difference exists in the forms of monogamy and polygamy (gamos-marriage).

Polygamy is either polygamy, union between one man and many women, or polyandry union of one woman and many men. It had formerly been common, especially the former, among all people, and does still exist at many places. It was often important for the father of the family to have many children, especially sons, to take care of and increase his property, and that was one reason why he took many wives. A man could thus have a multitude of children, and formerly, when the earth was sparsely populated, it was possible without danger for existence.

Another reason for polygamy has been, especially in the tropics, that girls marry very young and soon lose their beauty, wherefore the man, when no inner qualities or sympathy unites them, procures new favorites, even though his first wife is his most confidential wife and the manager of the household.

The wife always, among savages and uncultured people, is considered a servant of her husband and must work continuously. It has thus occurred that the first wife has requested of her husband to procure more wives, as they may do a part of the work.

Another cause of polygamy has also been (as Lubbock has remarked) in many places the lack of domestic animals, which should provide milk for the children, who therefore must nurse for many years. During this time the wife and husband live separately, the husband would then be alone if he had no other wives.

Another form of polygamy is where brothers have one wife in common, as is the case in many places, as India, Thibet, etc. Such polyandry existed among the Spartans and (Cæsar) among the ancient Britons. Traces of polyandry were still found among the Germanics at the time of Tacitus (1st Century A. D.). The custom of polyandry has undoubtedly originated from the paucity of women in proportion to men, where they used to kill girl infants.

It may here be the proper place to direct attention to the fact that among some people a man, after having had two or three children with one wife, was obliged to leave her, so she could marry another man. The ancient Romans seem to have had similar customs, as we know from the story of how Cato gave his wife to his friend Hortensius.

The custom of loaning one's wife to somebody else existed among the Romans (Plutarcus) and among many savage or barbaric people—men used to loan their wives to their guests, or otherwise provide them with temporary wives. Among certain Arabic tribes it has been customary to loan wife or daughter to a guest. The same custom still exists among Votjakes, Tschutsches, Calmucs, and other Finnish and Mongolic peoples.

A rest of the communism of women in earlier ages was a peculiar prostitution-cult among some people of the Orient, in Babylonia, Armenia, Cyper, Carthage, some Greek states, India, etc., which cult required women to serve in the temple of Mylitha or Anaitis by having intercourse with strangers.

Among the Babylonians every woman should thus serve at least once in her life; among the Armenians men as well as women were engaged in these temples, and here daughters of prominent families were dedicated to the goddess, after which they often were well married.

Many peoples have had "trial marriages" before they entered a permanent union, for the purpose of discovering whether the parties were suited to each other or not.

In ancient Egypt one could take a girl as companion or live with her one year on trial. After this time she was free, or, if she fulfilled his requirements or had borne a child, she was made his lawful wife and she then obtained increased power in the home.

In the ancient Hebrew times the Essees took their wives for a three-year trial.

Ceylon marriages used to be entered upon provision-

ally for 14 days, and after that time they were either confirmed or dissolved.

In Iceland it is customary that a man and a woman decide to live together for a year, and that, when that time has expired, if both parties agree, they become husband and wife. If not, they separate, and neither suffers disgrace thereby. The agreement from the beginning may also be made as binding in certain respects as if a child is born, or vice versa after one year, if no child is born.

In Yorkshire (according to G. O. Bunsen) trial marriages still exist, and the groom then solemnly declares, "If my bride becomes pregnant I shall take her." To leave a pregnant wife is severely denounced by neighbors.

Among the Masurs in Eastern Prussia the so-called trial marriage has been a general custom among the country people (Ploes, 1864). Even among them lasting marriage is entered, if the bride becomes pregnant. It is possible, Ploes says, that such trial marriages existed at many other places in Germany among the country people, although not usually quite so often.

Among the Kaffirs trial coitus is customary before marriage, but the young man must keep the girl as his wife if she becomes pregnant.

Among all so-called natural people sexual connections and marriage take place early in life. One may say that the marriageable age of girls is younger the lower the culture. More advanced civilization heightens the respect for woman and her moral worth, and her companionship is a mental necessity for man; he awaits her mental development and ma-

turity, and enters a union with her at a later period than among people of inferior development.

On the Pelau Islands girls from childhood are allowed to enter into sexual connections with all young men of the neighborhood.

Among the Finnish Votjakes the same free sexual conditions are found; it is even a disgrace for a young girl, if she is not sought by boys, and it is an honor to have a child, as then she is preferred to other girls having no children.

Among Indians, Tasmanians, Australians, New Caledonians, Javanese, the inhabitants of India and Ceylon, the Arabs, Persians, Syrians, Turks, people of Northern Africa, negroes, etc., girls are usually married at the age of 11 to 13 years, and among some peoples such as the Banjaneses of Borneo, Samojedes, Hottentots, etc., when they are 9 or 10 years old.

That girls are married so early depends undoubtedly upon the poverty of the parents, as they thus are freed from the cares of daily life, and also receive the price paid for the girls.

Such early sexual connections and marriages are by no means good for the individual or the race. The later the sexual desire is awakened the stronger the race, as a rule. Where this desire appears early, beauty and youthfulness, both in man and woman, vanish far sooner than they otherwise do, and the procreative power also disappears early. It is thus common that women among uncivilized peoples, who marry at the age of 11 or 12 years, become sterile at the age of 30, 25 or even 20 years.

In Sumatra many different kinds of marriages formerly were found. In one, the man bought his wife;

in another, the woman bought her husband; in a third, the parties were joined by mutual agreement and sexual equality.

Separation took place by mutual agreement or when it was desired by only one of the parties.

The Hassaniyeh Arabs in Africa have a "3-4 marriage," wherein the woman is lawfully married to the man for three out of four days, so that upon the fourth day she is entirely free and may give her love to some friend.

In Abyssinia exists no other marriage than mutual agreement, without formalities, and it is valid until it is dissolved by the wish of husband or wife. It is also renewed as often as they wish, and it often happens that either party or both have in the meantime been married and had children by others.

Cook has related that marriage in Tahiti also is nothing else than an agreement between husband and wife, no priest playing a part therein, and the parties sometimes separate by mutual agreement. Among American Indians marriage consists only in mutual agreement.

Sachs has told us that among Llanos in Venezuela no real marriages are concluded, but men and women enter unions after mutual agreement, with mutual right to dissolve the same. Such wild marriages may be dissolved at any time, and the parties may enter new free unions. If there are children, they are divided after friendly agreement.

In ancient Peru the reigning Inka at certain times allowed all mature young men and women to assemble and married them without consideration for their inclinations. Women, who were thus given to men were

their lawful wives, but besides these they could take as many by-wives as they wished. In China marriage has from time immemorial been considered the foundation of the community. The great moral philosopher, Confucius, said, in an addition to one of the holy books, Y-King: "To be joined in marriage is the great purpose of heaven and earth," and an old law made it a duty for parents to care for their children and procure for them suitable marriages. A government matrimonial agent since time immemorial has called the single people together once a year and advises them to marry, men before the age of 30, women at 20 years at the latest.

Confucius wrote upon this question: "The age determined by custom should never be exceeded. Man enters maturity at 20 years of age and then fulfills all conditions to become a father. Girls at the age of 15 years take the hairpin and then fulfill all requirements to become a mother. They then marry by free will." The usual age of maturity in woman is 15 years.

As a rule marriages are decided by parents of the parties through female mediators, who have existed since time immemorial. Marriages are decided with reference rather to the interest of parents than the feelings of children, whose consent is necessary but of secondary importance, as children usually are quite willing to obey the wishes of their parents. According to an old law they were compelled to mention before marriage whether or not the contrahents had any bodily weaknesses or deficiencies.

At the marriage ceremony the man carries his bride

away in a palanquin from the house of her parents to his own home.

Often the husband does not see his bride before that time, and it may happen that he sends her back if he does not like her. If she pleases him the marriage meal is prepared, at which occasion the contrahents drink wine out of the same cup.

According to the "Book of Customs" the mother says to the bride at entrance to the new home: "Do not oppose your husband's will. To obey and submit should be the rule of behavior of a married woman."

When she enters the family of her husband she loses her own and must serve her parents-in-law as she formerly did her own parents.

Polygamy has existed in China since ancient times, and for avoidance of irregularities it has been regulated by giving some kind of legitimacy to the by-wives. If the first wife is childless the man is allowed to take one or many by-wives, who may give him heirs.

The by-wives, who as a rule are taken from a lower class, are inferior to the first wife, and their children belong more to her than to them.

In Japan monogamy is the prevailing form of marriage, but in reality polygamy exists. The man is permitted to have only one legitimate wife, but he may have many "mekake" or concubines, and they live either alone, or with the husband and wife in the mutual home. Their children and the legitimate ones live as equals. Marriages are entered at a very early age—by young men not seldom before the 16th year, by girls in the 13th or 14th.

The shogun or regent Jyeyasu (from 1603) ruled

that those who were over 16 years old should procure a "go-between," and through him enter marriage. According to Japanese statistics, 1903, 346,500 marriages took place, and no one of the contrahents was over 22 years old, the majority were from the age of 19 to 22 years, a smaller number 16 to 18 years and oftentimes younger.

To marry for love is almost out of the question, as it is considered a weakness. The families must be suited to each other, and the young couple may get along the best way they can.

The "go-between," a paid confidence man, arranges the affair. He first learns the opinions of the girl's family regarding the marriage, and later the young man's father "puts in his application." After that the two are allowed to meet and are questioned as to their willingness. They reply in the affirmative, presents are then exchanged, and the day for the marriage is set.

The marriage ceremonies are very simple. Neither priest nor civil authorities are present. The bridal couple places itself in the best room of the groom's house and drinks sake (rice wine) from the same cup, and with this the marriage is sanctioned and is then reported to the authorities for registration.

By marriage the bride is given to a new family and she must accept its customs, traditions and ancestors.

The wife must obey her husband and his parents. She is not her husband's love; she is only his wife, the mother of his children, and servant of his parents. If she does not please her mother-in-law she is dismissed and another is taken, but the children are kept by their father.

But a wife may take her dues, and may sometimes

by continuous love win her husband, and certain proverbs and folk lore instill that hope.

Separation is easy. It is only necessary that a wife prove herself disobedient or gossipy—the family of the husband writes a divorce of 3 1-2 lines to the wife, and thus her name is erased from the public registers. More than a quarter of all marriages are dissolved in that manner.

A Japanese writer of romance has said: "Among us the lawful wife is the pillar (toko) of the family (house); the concubine, the mistress (the geishas), is the picture (kakemono) which we place in our alcove after the fancy of the moment."

That the home often must be unpleasant for the wife one may judge from notices in newspapers, telling of suicides of young women, who leave some explanation for their act by declaring that it was committed to evade the miseries of marriage. Such occurrences cause bitter reflection in married women and serious thought in men, and a reform movement has been started in the marital field, proclaiming ideas of independence of woman, and an understanding of the rights of love.

In Japan it is important not to show one's feelings, and custom forbids a nobleman from giving expression to his love. Declarations of love must come from the woman, and the lover in every way neglects the beloved one.

Mistresses and geishas play an important role in the life of the Japanese. The Japanese men are known for their politeness and never do permit themselves any vulgarities. They invariably display a certain courtesy toward women. Bellesort says: "Even though

the Japanese despise love, they do not degrade the objects of their lust."

Among the Jews of ancient times legislators had neither forbidden polygamy nor demanded monogamy, wherefore the former became prevalent among the upper classes.

When Abraham's wife, Sarah, bore him no children, she gave her Egyptian servant girl, Hagar, to him with these words: "Behold, God hath shut me up so I can bear no children. Dear, lay thyself near my servant girl, that I perhaps may be elevated by her." Abraham heard her voice, and Sarah, his wife, took her Egyptian servant girl, Hagar, and gave her to Abraham as a wife (Gen. 16th Chap.)

Jacob married two sisters, Leah and Rachel. When Rachel saw that she could have no children, she envied Leah and said to Jacob: "Give me also children or I die." Then she gave to him Bilhah, her servant girl, as a wife. Jacob had by her two sons, and when Leah saw that she had ceased to bear children she took her servant girl, Zilpah, and gave her to Jacob as a wife, after which she bore him two sons (Gen. 30th Chap.).

In the times of the Old Testament it was of greatest importance for men as well as women to have the family increased. All else was of lesser consideration, and feelings of jealousy yielded so far that the wife with happiness greeted every increase of the family, even though it took place through another woman. The number of wives a man had was according to his wealth.

Gideon had seventy sons, because he had many wives. David in Hebron had six sons with six wives, and in Jerusalem he took still more wives and mis-

tresses. It was ruled (Mos. 11, 21st Chap.) that if a father gives his son a slave woman as mistress, he must allow her a daughter's right; if he gives him another, he must not deny her food, clothes and marital duties. If he does not fulfill the above three rules, she may leave him and pay nothing, *i. e.,* no ransom.

The Jewish law further declared that if a man had kept a mistress three years, she became his lawful wife.

The marriage of the Old Testament times was not a very strong tie, and was easily dissolved. If anyone takes a wife and does not like her, he must give her "a letter of separation" and let her leave the house (V Mos. 24th Chap.). The lawful wife could also, if she so desired, easily be separated from her husband. The ease with which a marriage was dissolved may in many cases have been a reason for endeavor to retain the love of the husband. Divorce among Jews still depends only upon the expressed wish of either party.

Polygamy among the Jews disappeared of itself, and the proportion of happy marriages among them has always been large.

Every Musselman must marry in order not to expose himself to contempt, and especially those who make sexual mistakes. The Moslem marriage is either (1) continuous, (2) for a certain time, or (3) with a slave.

The continuous marriage may be entered with several women, not exceeding four, but as a rule there is only one wife.

Regarding intercourse, a husband is obliged to practice it regularly with his wives.

Marriage for a certain time (among the Schuts) must be entered by mutual agreement and for a fixed time, according to circumstances and coition. After the agreed term the wife has the privilege, without further notice, to leave the husband. The agreement may be renewed at any time.

In the Orient it is common that young men marry at the age of 17 or 18 years, if they possess sufficient means.

In Turkey it has since long ago been customary that parents, in looking for a wife for their son, give him a slave girl in preference to a free one, especially if she has been educated in the family or among relatives.

The young girl slaves are treated well and receive parental love from their masters, being educated with their daughters. The Turks should be respected for not taking birth into consideration, when entering marriage, and their marriages are as a rule happier than those of other nationalities, where such is not the case. A. Muller, who has very closely studied the Orient, expresses as his opinion that Musselmen are less immoral than inhabitants of the West.

Among many Slavic people there existed no marriage in ancient times. They arranged plays and entertainments in the villages, where people gathered for song, dance and gay pranks, and then every man took with him the woman with whom he had become one.

Concerning the relation between the sexes among Slavic people in the Middle Ages the Arab geographer, Al Bekri (XI Century), has related: Wives among Slavics do not break marriage after having entered it, but if a young girl loves somebody she goes to him to

gratify her passion. When a man marries and finds his wife to be a virgin, he says to her, "If there had been anything good in you, men would have loved you, and you would have chosen somebody to rob your virginity. Then he drives her away and has nothing more to do with her.

Among the Slavs polygamy existed until the introduction of Christianity and was limited by no laws.

To understand the ancient idea of Greek and Roman marriage and family we must remember that, aside from the religion of the heavenly gods, there was a family religion. The ancestor of each family was a guardian god and the father after his death became a guardian god.

All the earliest people, excepting the Jews, had no conception of a creation and a Creator, and the secret of propagation was to them what creation later became; the creating man appeared to them as a divine being, and was an object of adoration.

This home—or house-religion could only be propagated on the male side of the family and on that side it was done.

The reason for this was the ancient idea of procreation, as we find it in the Indian Vedas and Roman and Greek law, that man, the father, alone contained the procreative power. He alone possessed the secret principle of being and kept the "spark of life" aflame.

It was a religious care among the earlier Indo-Europeans that sons should be born, who could continue the house-cult. The dead were in need of it in order to rest peacefully in their graves. Thus the family was not allowed to become extinct, and celibacy became atheism and unhappiness, which one tried to

avoid. In the earlier annals of Rome a law is spoken of, wherein it was demanded of young men to marry and celibacy was forbidden.

In Sparta, Lycurgus ruled that a man who did not marry was deprived of civil rights, and in many Greek states celibacy was punished as a crime. When celibacy was not forbidden by law, it was prevented by custom. Marriage was thus among ancient peoples a duty, but it had not love as its foundation, and its purpose was not union of two individuals, who were suited to each other, but by the union of two people in the same house-cult, to create a third, who could continue this cult.

The ancient family principle was only procreation, as a daughter was not regarded the same as a son.

The Greek or Roman law paid no heed to love between husband and wife, but the foundation of the family was the power and authority of the father, which was a consequence of the house-cult. This cult saw in marriage something other than a sexual relation and a feeling which unites two beings. Husband and wife were joined by the strong tie of the same cult. The bride was thus transplanted from her parent-cult to that of the groom.

Among Greeks as well as Romans the marriage ceremonies consisted of (1) an offer made by the father of the bride, when he gave his daughter to the groom, (2) the taking of the bride to the house of the husband, on which occasion he simulated an abduction of her person and carried her over his threshold, (3) religious ceremonies, division of the wedding cake, etc., before the altar of the new home.

The Romans had three kinds of marriage: (1)

coemptio, which was the same kind of mutual ceremony-sale, in which man and woman gave each other a coin under repetition of a certain formula, (2) *confarreatio,* which consisted of the union of man and woman by a priest in the presence of witnesses, with a certain formula, and the eating of cake (the most solemn part of the ceremony), (3) *usus,* or impregnation-marriage, when a woman with permission of her relatives or guardian lived with a man for one year.

Later Roman law (Julius Cæsar's) permitted extra-marital connection of a free man and a female slave or freedwoman, and concubinatus, where children before the law possessed a mother and no father.

Only the free had a right to enter real marriage, and slaves were only permitted to live in contubernium, which means "mutual room," and their children belonged to their master as his property.

As marriage was entered for the single purpose of propagation, it was understood, that the tie could be dissolved if a woman bore no children. Divorce was thus among the Romans a right—yea, a duty, and Roman history tells of a nobleman who left his wife, although he loved her dearly, because she bore him no children. Everything, all natural rights, kindness, etc., must yield to the duty of creating children, *i. e.,* sons. If marriage was sterile through some fault of the man, a brother or some other relative must take the place of the husband, and the wife was obliged to yield herself to him.

As Greeks looked upon marriage from the viewpoint of utility, for the purpose of creating children, it could happen (Plutarchus) that impotent men took young men to their wives and they thus could hope

for a noble race. Even a potent man would allow his wife sexual intercourse with another man, who liked her, as thus a noble race could be created. Children resulting from such union were by the married men considered his own children.

These sexual connections were by no means looked upon as contrary to the laws or as adultery.

For the object of getting many children a man often had two wives. Monogamy was otherwise the ruling custom among Greeks and Romans.

Aside from marriage extra-marital sexual unions were tolerated in Greece and were not looked upon as adultery, but rather as a form of polygamy.

The Greek statesman Demosthenes thus relates: "We have hetairai for our pleasures and concubines for daily use, but our wives give us legitimate children and guard the interior of the house." This shows that custom tolerated courtesans or hetairai and mistresses at the very door of the home.

Concubines were slaves who were bought, or servants who were paid a salary, and the wife was not offended or surprised at their presence in the mutual home. They worked and were an essential part of the family, and played an important role at the time of the wife's childbirth or sickness.

The wife's only privilege was that her children were legitimate, while those of the concubines had no family rights. Hetairai were a special category separate from the concubines. They were freed, independent women, with intelligence and beauty, and often highly educated. Their role as mistresses and pleasant companions to married and single men was sanctioned through custom. They were distinguished from

public women, and by the name hetairai (good-lady-friend) one may judge that they stood in a personal and intimate relation to men, who visited them.

The poet, Ephippus, tells how the good-lady-friend does not kiss with closed lips but with open mouth, as birds, that creates joy.

Atencas, a writer of the II. Century, also speaks of those, who are real hetairai, who can give true devotion and who, alone among women, know the meaning of the word friendship (hetairai), or the surname of Venus herself, as she was named hetairai by the Athenians. These good-lady-friends occupied a prominent position in the public life of Athens and frequently had great influence upon politics through their intercourse with prominent men. Some were called philosophers and possessed considerable education; others were named familias and captured men by their beauty, grace and social talents.

Their cultured minds and spiritual conversation created around them a competition in the discovery of the beautiful and true, they elevated taste and good manners and assisted in perfecting literature and art by their inspiration of poets and artists under influence of love.

They all had many admirers and lovers among educated men, and even philosophers sought their company. The elite of all audiences at public occasions, court, oratorical contests, assembly of academies, etc., consisted of hetairai.

Many lived openly with the most prominent men of the state, and even kings laid their crowns at their feet. Many were married to statesmen and several great men could claim hetairai as mothers.

It is easy to understand why the Athenians preferred the hetairai to their wives, as the latter did not possess sufficient education or elegant behavior, and were only interested in the management of their homes and the care of their children. They were thus no pleasant company for their husbands, and homelife lacked in pleasure and attractiveness.

Outside of his home the husband was permitted to live as it pleased him, and the wife had no right to control him. She was supposed not to care about what happened outside of her home. She could ask for divorce, if her husband abandoned himself to debauchery, which became unendurable to her, but that very seldom occurred. The hetairai as well as the public gayety-girls had a mission to fulfill in counteracting sexual degeneration and unnatural vices, especially pederasty, which had infected the Greek communities. This mission was to instill and maintain natural love between the opposite sexes by means of womanly charms and graces. The prominent position of many hetairai frequently induced young women to enter that path of life, and as they well knew that only a harmonious development of all bodily charms in connection with mental superiority could secure success, they sought instruction from older, retired hetairai, several of whom, among them the celebrated Aspasia, mistress of Pericles, conducted schools for hetairai, which were frequented by many girls, even freeborn, and wives desirous of learning the art of pleasing men so as to win and hold their love. There may be different opinions regarding this institution of Greece, but one cannot deny that it had a certain justification

in the deeper mental demands of men which their wives could not supply.

Ebers rightly says: The Greek wife, dominating in the home, feeding the children, taking care of the sick, was an honor for the home. But we do not wish her alone. We also wish the woman adorned with all the graces of mind and body, who kindles the fire of Eros in our breasts, to follow us to our homes, and she must there, although all of us men are not like Pericles, become to us what Aspasia was to him. Wife and mistress have become one and the same to us.

Among Germanics it was formerly customary that wealth and prominence of a family, not love and personal advantages, were decisive in the choice of a wife. The bride was often not even consulted regarding her consent, and the courting took place at the house of the father or guardian.

After the engagement, when the contrahents were "fastened," the home taking of the bride-run (Brautlaup), or marriage soon followed.

Monogamy was the rule, although only in form. Real polygamy appeared only for political reasons. Thus Ariovistus lived in bigamy. Beside his lawful wife a husband could have a mistress, and she was neither bought nor married, as mutual agreement without further formality decided that question.

A man had the right of offering his wife temporarily to a guest, or giving her away altogether or selling her. The ancient Scandinavians had the following custom, that every man could have many wives, or at least by-wives or mistresses, beside his lawful wife.

As a rule a man had only one wife, but several

kings, for example Harold "Fair-hair," had many wives.

Sale concluded with the father or nearest relatives —often agreement—was the lawful form of marriage and made children "law born."

In opposition to the wife secretly enticed or taken in war the lawful wife was named "with gift and speech won," or she was, as Homeros describes the custom among the Greeks, "obtained by gift." The gods were believed to have taken wives in the same manner. Frey's wife, Gerda, was thus, according to the myth, bought for gold. This is also in accordance with the descriptions given by Homeros, as Vulcan, when he found Mars with Venus, asked by Jupiter, that the bridal gifts be returned.

Although the inherited grounds (farms) went to the lawful children, those born of mistresses were not deprived of inheritance. The male offspring of mistresses of kings often were made kings, and the female often married kings and chiefs.

Olaf Skotkonung first had a mistress by the name of Edla, daughter of a Vendic Jarl, and she had been taken in warfare and was named the king's slave-wife. One of their children, Edmund, became king of Sweden, and a daughter, Holmfrid, was married to Sven Jarl. Astrid, another daughter, married the Norwegian king Olaf "Digre" (the thick).

Polygamy by degrees became more rare in Europe, and the Christian Church ruled monogamy as the only permissible form of marriage. This prevented sanctioning by the church of bigamy of princes and prominent men, during the Middle Ages and the beginning of modern times. The Merovingion kings, Clotar I.,

Charibert I., Pipin I., and many noble Franks lived in polygamy, and the church said nothing against it. One knows that Gregorius II. authorized bigamy.

Luther, as also Karlstadt and Melanchton, in certain cases permitted polygamy, although he first advised against it "for the sake of provocation." He also declared: "I admit that I cannot forbid anyone to take many wives, as it is not forbidden in the Holy Book." He thus permitted, with Melanchton (1540), the "landgraf" of Hessen to enter bigamy at the time his wife bore him his ninth child.

The Lutheran clerical authors have tried to defend this admission of Luther by claiming as "extenuating circumstances" the difficulty of proving the prohibition of bigamy according to the Bible, especially as the Old Testament recognized polygamy, and it was not reversed (nullified) in the New Testament. Later bigamy was nevertheless everywhere forbidden, and Charles V. in his criminal laws even fixed the punishment thereof at sentence of death.

A century later, bigamy became not only permitted, but was even introduced into Germany. The reason was the enormous decrease in population, which had been caused by "the 30 years' war," the population during that period being decreased from 16 or 17 millions to 4 millions. The Franconic council (Kreistag), on the 14th of February, 1650, resolved that as the 30 years' war had disseminated the population by sword, sickness and famine, during the following ten years every man should be allowed to marry two women. It should be remembered, though, that every honest man should take good care of both of his wives and prevent enmity between them.

Marriages during the Middle Ages were, according to old French epic poems, seldom founded upon true love.

Woman wished to marry because she hoped thereby to find better protection. Man married to increase the wealth and influence of his family.

The marriage relations were usually described as good. The wife was kind and devoted, but she despised her husband, if he did not protect her or if he neglected to perform "knightly deeds."

She always preserved tender feelings for a former lover, when she had not married for love, and without seduction often decided to be faithless to her husband. The marital love of husbands as a rule was not very tender. Warfare, fame for himself or family, were to him more than anything else.

He often treated his wife with suspicion and disregard and considered himself as her absolute ruler, forcing her to submission, even with rude assault. Supposed or real unfaithfulness was punished by condemnation to death—which was perhaps changed to banishment. Indiscretions by the husband are never mentioned in poems.

In the Middle Ages a married as well as a single man's liberty in sexual matters was almost unlimited. Sexual intercourse in brothels was not considered adultery, and when officials traveled, visits to brothels were counted in with the expenses of the trip; when high dignitaries visited a city, its civil authorities took pains to secure for them beautiful and well-dressed public girls as company, the expense of which was charged to the city.

One could see nothing wrong in men's visits to

brothels, as it was considered an entertainment readily granted the male youth.

The women's home (Genitia), where the women of an estate worked, was a kind of harem for the owner. The wives and daughters of the unfree servants were in a true sense of the word his slaves and he did with them as he pleased—sold, loaned, and gave them away. He had also the right to allow his unfree servants to marry and could force every young man of 18 and every young woman of 16 to marry.

It was of importance to him to bring about as many marriages as possible, as through the children he got more servants to work for him.

But he could not only force his servants to marry, but could also forbid marriage, or insist upon "the right of the first night" (*jus primae noctis*), a very old form of tyranny, which persisted in Germany until the middle of the XVI. Century. However, one could be freed from this last obligation by payment of a certain sum of money or the money's worth.

One of the darkest sides of the degeneration of sexual life during the Middle Ages and far into modern times was the common custom of a multitude of women following the armies as soldier-girls or courtesans. Wars were usually long, and this walking harem was thus considered a necessity. The most unrestricted sexual intercourse took place between thousands of wild, uncivilized men and women, and the victors were always anxious to obtain, before any other spoil, the women of the defeated enemy.

When an army marched through cities, the soldiers seized the women by force, if they did not escape.

As the continuous wars had caused an enormous

loss of men, there were many women who had no protectors, and no other resources than following the armies and leading a degrading life.

In the Middle Ages one lived sexually very differently from now. The sense of modesty was very undeveloped and one was accustomd to behold nudity. Men and women bathed together and went perfectly nude from their homes to the baths. In old castles visiting knights were served at their baths by the wife and daughters of the lord of the castle.

Sexual intercourse was very free, as men and women slept in the same rooms and went to bed totally undressed, night robes being unknown.

A very old custom in all Germanic countries was the so-called "trial nights." The German author, J. Fisher, has in his work, "Uber Probenachte" (1780), told, that these trial nights were the ruling custom among the peasants of most German communities, and he says further: "One should be very much mistaken, if one from this custom would draw the conclusion, that the girls were lacking in womanly modesty and without restriction offered their favor to lovers. Far from that. The country girl knows just as well how to be careful in offering her graces and with 'moderation spice the enjoyment,' as any lady at her toilet table."

According to Fischer, trial nights are held every night, Sundays and feast days and their evenings, until both parties are assured of their mutual fitness to marry, or until the girl becomes pregnant.

First then a farmer formerly proposes, and engagement and marriage soon follow. Among the country people with their simple customs it very seldom occurs

that a man abandons a pregnant girl. Such an act would expose him to hatred and contempt on the part of the entire village population. It often happens that both leave each other after the first or second trial night. The girl thereby runs no risk of losing her reputation, for soon a new lover appears, willing to begin a new romance with her.

Only in case she has had trial nights many times without result is her good name endangered, as then the village people begin to suspect that there is something wrong with her in the way of bodily imperfections.

The country people find the custom so innocent that often, when asked by the preacher concerning his daughters, a farmer, with a father's pride, replies, that they have already begun to hold trial nights.

C. U. Grupen, in his book, "Von der Teutschen Frau," (1748), has told how intercourse was practiced prior to marriage among the earlier Germans. An attempt to break this custom was made about the eighth or ninth century, through the capitularies of Charles the Great and Ludwig the Pious, but nevertheless the trial nights were continued during the entire Middle Ages and were also customary among the higher classes, as many stories relate.

Dr. E. Reich declares (in Geschichte des Ehelichen Lebens, 1864), that trial nights in no respect injure morality, but on the contrary, prevent debauches and vices. One condition is, that the country people preserve a healthy naturalism and rudeness. Bigotry and untruth did not get the upper hand. One thing is certain, that trial nights were a real test of fitness

for marriage between the Contrahents, who continued the trial nights for weeks or even months.

Among certain slave races in Ukraine it is still customary that young men play and dance with girls the night between Saturday and Sunday, and then continue the "love play" the following night by sleeping with the girls, pair by pair, in haylofts and other convenient places.

In connection with the chivalry of the Middle Ages a new love-cult was developed, through which the position of woman became very different from what it formerly had been. An erotic idealizing of woman occurred through the troubadours, knight poets and love mystics in France and Italy. The beloved woman became the queen of the knight's heart, the lover an humble vassal, and the least expression of approval, a smile from her, was reward for the lover's fidelity and for deeds performed in the name of the beloved lady, who not infrequently was a married woman. Hopelessness of a more intimate connection with the beloved, and submission to that fate, was a peculiar principle of this strange fantasy.

This woman-servitude on the part of the knights was a most fantastic exaggeration, an abnormal, sickly tendency of the mind.

A knight would vow to win the heart of "his lady" by heroic deeds and self torture, in spite of the fact, that he was already married to another woman, whom he had no thought of leaving, and that the beloved one was also married.

It was a "lady adoration," which went beyond the bounds of truth and nature, and which really was

acclaimed by very few knights, most of whom were raw and brutal.

The Austrian poet, Heinrich, who lived about the twelfth century, describes the social customs of the knights as rude. Those who could boast of having seduced the most women were considered the best, and it was fashionable to be an adulterer. This chivalry was, in spite of its exaggerations, a natural consequence of the deficiencies of the medieval marriage, wherein the father, guardian or liege lord could marry a girl to whomsoever he pleased, without considering her own opinion in the matter.

That only spiritual sympathy should decide knightly love and that the lovers could not marry, was a disharmony and abnormality, which could in no way reform existing conditions, but which in fact undermined marriage. It nevertheless had one redeeming feature, when a woman became a wife without love.

At the acme of knighthood, twelfth and thirteenth centuries, the so-called love courts, or cours d'amour, existed in France, and were composed of ladies of high social position, who examined and judged in love questions. There was a formulated love law book (for love questions), with a multitude of accepted rules for true love between the sexes and for behavior of lovers.

Through love courts the idea was developed that "love cannot make its rights valid between husband and wife," and that "lovers should mutually agree about everything and by free will, submitting to nothing imposed by force."

Woman thus protested against the slave function to which society had condemned her.

In the "love code" it is further written, (Article I), that "marriage is no obstacle in the way of love" (to a married woman.) This article contains the most determined and audacious protest against the feudal "prudent matches", and women would thus assure themselves of some compensation for indifference or lack of love on the part of the husband. A lover was not looked upon as a rival of the husband, as the latter was not taken into consideration whatever, he having obtained his rights not by free choice but by law and propriety.

Atricle IX, rules: "No one truly loves, if he does not obey the irresistible impulses of love." This article attacked also the political marriages for preservation of estates and wealth, money-marriages, as love is an affair of the heart, and the voice of the heart only must be followed.

That love was not always platonic may be judged by Article XII: "The true lover should wish for no other embraces than those from the beloved one," and Article XXVI: "Love should deny love nothing," etc.

One of the by-articles ruled: "to always be mild, pleasant and polite," and also insists upon "moderation, sincerity and faithfulness in love affairs."

One doubted for a long time the real existence of love courts, but literary researches have fully proven their reality. It is especially through a remarkable work entitled, "De Arte Amatoria" (twelfth century), by the royal chaplain Andreas, that we know of them. It was a strange period in the history of customs and sexual life, when the women of France took into their own hands the dicision of the most delicate and

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tender questions of social life and made themselves judges of the most private relations,the marriage relations, instead of being governed by priestly rules and church customs. The reason for this was that during the times of the Crusades martial unions were entered into for the purpose of maintaining the family, child marriages took place, wherein the heart was never consulted, and men often left their wives for many years to fight in foreign countries, etc. Women were thus left alone and were dependent upon themselves for protection and the management of their estates. Often a beautiful lady must defend herself with her charm by winning a lover or by resorting to lovely tricks, just as much as with strong towers and weapons.

The deserted women must rule their male surroundings with dictates for honor, laws for love, and it was thus possible, for a couple of centuries, to mitigate violence and introduce courtesy.

The love courts were a moralizing institution, and were taken very seriously by the ladies, who tried to apply the teachings, desipte their deviations from the Canon Law.

They defined the rights of the heart, refined and sanctified them and defended true love by opposing the subjection of free choice and inclination of the heart to commercial purposes and cloister asceticism.

Love courts, where a high lady or queen, surrounded by many ladies, decided complicated questions of love, were considered a friendly agreement or expression of judgment, which had no legal power, but a moral influence, as women were greatly respec-

ted and, by passionate poets at the feet of their ladies, given spiritual authority.

They were also sanctioned by general opinion. With surprising courage these ladies expressed themselves contrary to the official code of morality, which became immoral, when marriage was so degraded. Thus the Countesse of Champagne, in a written statement to a lady, whose conscience troubled her for becoming faithless, declared: "It is the rule, that the God of love crowns the true heroes in his army only outside of the marriage yoke, and another rule of his law teaches us that one cannot enjoy the fondling of two lovers at the same time. It is thus clear, that the husband cannot be looked upon as a lover," etc.

She further declared, upon authority of the love law book, that jealousy is not justified in marriage between husband and wife.

Such principles may have frightened many and could easily have been abused, but they also served to warn "the master of the matrimonial couch" to be kind and to take chivalry into consideration. In reality it was only the true and lasting love, which was protected by these lady-courts, and not abuses, treachery, sale of love, etc., which were strongly condemned, as was also bigamy, which was punished by loss of honor.

There was therefore morality—a sexual morality —in these free institutions higher than prevailing law. It is necessary to direct attention to it, as it has been neglected and trampled upon by church and worldy society.

Often priests and cloister puritans expressed them-

selves against this love law, and the "audacious" consequences of the words of the beautiful legislators.

When love courts disappeared during the bloody wars between England and France (fourteenth century), and all humanity was choked, the church usurped the right to judge in love affairs, although speaking with necessary prudence.

The opinions of refined ladies in love affairs were substituted by the investigation and judgment of courts for "carnal crimes."

Knights were characterized by increasing rudeness and ignorance. Girls and married women were abducted and outraged, and when vulgar soldiers took a city or castle it was judged by court martial, that the women should be outraged. The thirty years' war, with all its barbarism, later became a cause of neglect of woman, and degeneration of sexual life.

CHAPTER IX.

MARRIAGE AND LOVE IN MODERN TIMES

The True Meaning of Marriage—Marriage Should Be Founded Upon Mutual Love—Introduction of Civil Marriage—Luther's View of Marriage—From Mere Instinct Women Seek Protection—Perverted Education of Marriagable Daughters—The Greatest Cause of Divorce—Love Alone Can Insure Happiness in the Home and Safety to the Children—True Love and Sexual Sympathy—"Love-children"—Tendencies to Degeneration of the Race—"Loves Religion"—Hypocrisy, Insincerity and Prudery—"Inner Laws of Sexual Passion"—Free Marriages—The Single Women an Abnormality—The Illegitimate Mother—Woman Ruined by Man and Social Conditions.

By marriage is meant a union between man and woman, for life, effected according to the letter of the law and confirmed by proper authorities, with community of everything and right to intercourse.

The French minister Portales, defined the purpose of marriage to be propagation of children, and mutual help.

Proudhon defines it as true community of love and an example of personal possession.

The former is the general and practical opinion; the latter the idealistic one, although it *should* be the rule.

Marriage should be founded upon mutual love, and community of interest and sympathy should exist.

But in innumerable cases neither condition is fulfilled, and no legislation can ever insure it. Marital bliss (happiness) and devotion depend exclusively upon mutual sympathy, and all laws are in that respect illusive.

The law clauses in the first place take into consideration not the parents, but the children—sustenance, education and inheritance—and questions of property. Letournan has rightly directed the attention to the fact, that in many countries monogamy has for its purpose the guarantee of inheritance and division of property.

The opinion that marriage is an agreement, a civil institution with which the church has nothing whatever to do, is becoming more and more the dominating one, although it has for such a long period demanded ecclesiastical confirmation and interference at divorces. Through introduction of civil marriage, conditions have been changed, and this latter form of marriage has lately become compulsory, thus gaining full recognition, whereas the church's part has become only facultative, *i. e.*, a matter of taste.

The formulary of the Christian marriage, that marriage is founded by God, himself, etc., is gradually losing in importance as enlightenment increases regarding the origin of marriage among different peoples through social opinions and demands.

Luther (who in many respects has not been followed by Lutheran preachers) wished to remove marriage from ecclesiastical authority, declaring it to be a worldly matter, and saying, "As marriage is a worldly matter with all its circumstances, it does not concern the church, except as consciences so desire."

Far into Christian times civil marriage was entered

into according to principles of Germanic law. It gradually became customary for contrahents to ask for eccleciastical confirmation, but for a long time it was unnecessary for the lawfulness of marriage. In Sweden it was first in the Canon law of 1686 that ecclesiastical confirmation was ruled as necessary.

Most unfortunately, marriages are often entered into, particularly by the higher classes, for family considerations and economical advantages. Many men marry because they have debts to pay, or need capital for their business enterprises, or possess insufficient means themselves to keep house in accordance with their social position, or from other reasons—and usually after they have seen their best days of youth and manhood and have found some woman of means who is willing to consent to such a proposal.

Often men without love find a companion, especially if they can offer a good social position, a title, etc., as a bait. Formerly men bought their wives. Now women buy their husbands.

Women also often marry for economic considerations. One should not judge them too severely, however, as a woman needs not only a gratification of her desire for love, but also protection and support for herself and her children, for which she must look to man, if she has no wealth of her own.

From mere instinct woman seeks protection, and patiently suffers submission and long endures man's faults—yea, tyranny.

This may serve as an explanation and mitigating circumstance, as in itself it is a miserable state of affairs, which cannot assure happiness in marriage, but

threatens it from the very beginning making marriage a parody.

Innumerable daughters have, through their parents' false principles, received a perverted education in relation to marriage, and the general opinion is that a girl should marry to be cared for. To this is due the fact that parents for economical or family reasons try to enforce their own will and prevent their daughters from making a choice of husbands. In the same manner they often influence their sons in similar marriage questions. Many young men and women have been forced to sacrifice their love on account of the will of imperious and calculating parents, who have not thought of their children's happiness, but only of their own prestige and sordid gain. Even though, among natural and less well to do people of culture, marriage was founded upon mutual love between the young, and parental influence was small, yet with increasing wealth and social position the wishes of parents and external advantages have gained decidedly in importance. All free will, according to the laws of love as a natural law, has disappeared, and the worst slavery has arisen and been sanctioned by ruling social forms.

But human nature often takes its dues and breaks the fetters by means of connections outside of marriage or by divorce of mismated couples, and many follies, misfortunes and sufferings follow.

One thing is certain, viz: that not the most obviously wise legislation concerning marriage, nor the most rigid superintendence, is able to create happiness of married people, safety of children, and happy homes. Love alone can do this, and where it is absent a union is false, marriage is unworthy oppres-

sion, which ruins character, and all prattle of infidelity is without inner, deper import.

In other words, the state has very little influence upon marriage itself—only upon the exterior forms in connection with property, support of children, inheritance, etc.—not upon its real fundaments and has no right to oppose divorce or allow law suits of the most disgusting and revolting character, as so frequently happens.

In many marriages love is transient, depending upon flighty, unstable types of character, or the union has been entered into only from sensual intoxication without considering whether qualities exist, which make a marital life possible.

Many claim that love, on account of its passionate character, cannot last beyond a short time. A Frenchman, Prof. Ch. Richet, thus says: "Love lasts a few weeks—a few days." "What an abyss lies between this fickle sentiment and real marital devotion."

These words refer only to certain cases, certain temperaments—lively, capricious natures, without depth and sincerity of feeling.

Many love unions have lasted long years without the cooling of the love. Even if the first passion is modified by time, the love itself is warm and deep, although daily occupations and cares fill the thoughts —especially of the husband—and then let the sentimentality rest.

Sorry to say, marriage is often the grave of happiness and joy.

Many marriages have become unhappy through different developments of character and faults, causing disharmony which drives "home-happiness" away.

Often small disagreements cause eruptions of bad temper, leading to bitter feelings—yes, even violence.

There are wives, who consider it their right to insist upon faithfulness and love from their husbands, although they treat them badly in every respect, do not take interest in their homes, are careless, unpleasant, unclean and personally disagreeable, etc.

The husband also often considers himself justified in treating his wife brutally, and often refers to the words in the marriage formulary: "You wives should obey your husbands," etc. And not the least of such brutality shows itself in sexual relations, where they care nothing for the health, strength or pleasure of their wives, and they thus kill all love and tenderness.

Drunkenness of the husband is a very common cause of unhappy marriages, partly on account of its degenerating influence upon the character, partly upon its ruining influence upon the sexual function, as one well knows that men after drinking to excess are sexually slow or incapable. If drinking is continued for a long time the most normal functions are disturbed, strength is diminished, nerves are weakened and eventually sexual insensibility—at first, temporary —then continuous—impotency appears.

Drunkenness often causes complete rupture between husband and wife, as the latter becomes disgusted with the intemperent man and despises his low desires. Many wives have thus at first left the conjugal bed chamber and slept in a separate room and often divorce is the final outcome.

Some marriages are not exactly unhappy, as husband and wife plod along fairly well together, although there exists no love between them, because

neither knows what love is; never have been in love but have taken each other as mutual help, and are decent enough and of a peaceful disposition. Beside this there is the mutual interest of home and property, and love of the mutual child, where such is found.

Many marriages are disappointments, wherefore husband and wife often think of securing divorce and getting another partner, but they are often too indifferent to do so and things continue as before, the wife finding her consolation in her children and the husband in his friends or the glass. In the meantime more children are born, as the wife must not deny the husband his matrimonial right.

Sensitive individuals cannot for a great length of time endure such misery, although they try their best to straighten out difficulties, etc., and divorce is the final outcome. There are those who claim that sympathy and love in marriage are so necessary that their absence, without real dislike or dissention, justifies divorce.

In many cases sexual desire is the only connecting link (especially in the husband) which binds man and wife together. But the sexual union is not the same as love. It is a habit or necessity. Devotion is absent and thus the main element of sexual life is lacking, viz: the desire of embrace, and only the lower—the desire of ejaculation—is prevalent as a physical demand. This kind of marital life is really a humiliation for one party and carries with it no gratification for the other, and often husband and wife agree in breaking their ties.

But then a marriage has in fact ceased to exist between the two contrahents. A marriage which has

not as its only purpose the creation of children, but also an intimate union of two individuals, has thus lost its sexual foundation, and as a rule is doomed to dissolution.

True love and sexual sympathy are fundamental conditions for a happy marital union, not only for husband and wife, but also for the offspring.

But such a condition has been opposed since time immemorial by prevailing customs, prejudices and laws, and therefore so many unhappy marriages, so many dwarfed, bodily and mentally misshapen and unsuccessful beings, have been brought into the world. The great German physician, Prof. J. P. Frank, has uttered the following aptly worded sentence to love and procreation: "Love is the spice of marriage, and nature, which wishes that one should not with indifference await the procreation, has known how to advantageously use this spice, so not bad tasting fruits and only yawning children should be born.

"Whenever I see a slow, sullen temperament, I am inclined to think that its mother has had an inopportune intercourse, and that the father, half asleep, has thought of her. Children procreated more from duty than natural passion, always appear to have no earnest role to fill in the world, and at the most only fill out the scenery of life.

"One should look upon the fruits of most of the marriages entered into from prudent arithmetic and often social position, without love having lighted the 'marriage torch,' and one will readily be convinced that a certain degree of heat is required to create human beings, which do not lack in animation or

activity, without which one cannot in any republic advance farther than to become a poor cottager.

"Love-children, who, sorry to say, are as a rule born outside of wedlock, differ from the former by a vivacious appearance and natural activity, unknown to children created by duty alone, and it is desirable for all humanity that the act of procreation become not only mechanical."

Ch. Richter in his book, "The Love," with full right deplores that "we in entering marriages, instead of making a choice which would assure progress, pay very little attention to physical qualities, which in connection with intellectual qualities are the only ones which contain a guaranty for the offspring. The social conditions are those, which are deciding. Health, beauty, strength, ability to bear beautiful and strong children, all of that is considered of inferior mportance. A great dowry outweighs all personal advantages.

"The consequence is that the human race, inside the limits of western civilization, instead of improving, shows tendencies to degeneration."

When the question is one of marital happiness and the creation of a strong, healthy race, no sordid calculations and no social prejudices should assert their influence and no obstacles should prevent the free choice of the contrahents.

The time has come, when all talk of so-called mesalliance should cease, and those, who occupy a socially superior position in the community should not take offense, if a member of their family wishes to marry a poor girl, and not try to prevent their

union, if true love exists or duty demands the marriage (as in case of fatherhood).

Love shall be love and the only deciding reason for marriage. We have had enough of compulsory and mercenary marriages within the higher strata of society to further allow antiquated prejudices to play their former role.

Democracy gains more and more ground, and many laborers now possess considerable education and good manners, and the woman from the unpretentious home soon acquires sufficient education and tact in her union with a cultured and refined man to be an honor to any society.

One necessary condition for happy marriages is, that young men and women be afforded opportunities to become acquainted with each other.

Everywhere in Europe social intercourse between the two sexes formerly was far more unrestricted than now, and one devoted oneself more openly to "the cult of love and happiness."

The times of enlightenment during the eighteenth century permitted people to embrace the truth and inner quality of all personal and social relations, and they cared little for formalities.

Marriage was even by many looked upon as an antiquated institution, and was made moral only through love, wherefore married people's love connections with other parties were not considered blameworthy. Varnhagen says: "There then existed a love's religion, in which every true feeling was considered holy and every objection to it unjustified."

The clerical reaction and pietism of modern times

have done everything to make the relations of the opposite sexes formal and forced.

Hypocrisy, insincerity and prudery have become prevalent and one tries to hide human nature and its sexual part, which was no matter of secrecy in the eighteenth century, but a conscious and recognized quality.

Many women since long ago have displayed really passionate efforts for the emancipation of woman (suffrage), without further guaranty for marital happiness.

The just demand, that woman should not be man's slave, had led some women too far, and they wished to be like man in everything, which is really a curse upon nature, which did not create men only.

Women must understand, that they are in many essentials, mentally and bodily, different from men, and that the opposite sexes have different functions, even though many of their qualities are similar.

Experience, as well as sociological researches, has fixed as a general principle: "Subordination of woman to man in relation to intellect and power of action, and man's submission to woman in relation to actions of heart and feeling."

Thus a mutual submission and a mutual superiority exists between man and woman. Woman has seldom shown herself to possess a man's courage, activity and force, as these qualities are particularly related to the male constitution, but some times women have proven themselves very energetic and men too weak and powerless, which may be explained by inherited qualities, mainly from the father in the former, womanly from the mother in the latter.

E. Carpenter, as well as many other socialists, has declared first, then, "when woman becomes free and independent, she will gain a dignified and normal social position. When her position is really improved she will meet man on equal terms as a being with its center in itself. To find her natural relation to man she must in freedom dispose of herself and he sexuality and not as now be forced or treated as a slave." He thinks that as long as man is no ideal being, woman must lift the banner for woman's rights (general suffrage), although one should never forget that only great social reforms reaching far behind woman's sphere are able to assure her complete emancipation.

Although Carpenter's "great social changes," *i. e.*, a future ideal communism, must be looked upon as complete Utopianism, one should not forget to give acknowledgment to many of his teachings and ideas, and although his opinion of "the free woman" is just as Utopian, one must admit the truth of the present slavery of woman and the unworthy consequences thereof.

New, often strange and bold, ideas concerning marital union and love-life have lately appeared.

However much they differ from prevailing moral opinions and social laws, they prove to have idealistic tendencies, whether advocated by male or female writers.

Ellen Key, Ph. D., is the foremost representative in that direction in Sweden, protesting against every form of compulsion, all legislation, which makes marriage fetters lasting for a lifetime, which must be patiently carried under nearly all conditions, and from

which unhappy husbands or wives only with great difficulty—sometimes never—can free themselves.*

Dr. Helena Stocker has directed attention to the fact, how "inner laws of sexual passion, love and all human conditions appear and are bound to dominate as they are the only forces, which can create and sustain a rational order of social conditions; and that external laws, which are only dead and inanimate things, must unavoidably disappear."

In the last sentence she expresses a considerable exaggeration as external laws never will totally disappear, even though they are to a great extent lessened, but one must agree with the deeper meaning of her words.

It has often happened of late than men and women who have been unable to obtain civil marriage and have been unwilling to submit to church rituals, have publicly declared that they have entered into "free union" or "free marriage."

In opposition to marriage authorized by law, this union is free, as it may be entered and dissolved without legal formalities, but it cannot be denied the significance of marriage, if it is lasting and founded upon real love. It is in fact more of a real marriage than innumerable so-called legitimate ones.

I recall at least four such free marriages lately entered into by educated, enlightened people. One gentleman is now a University professor, another a

*The author refers to Swedish conditions. Here we have already gone too far in the direction of "easily dissolving marriages."

newspaper editor, a third doctor of philosophy and medicine, and a fourth a doctor of philosophy.

Engagement is, according to the Swedish law of 1734, in some cases the same as marriage, viz: When the woman becomes pregnant. Marriage should then be consummated by proper ceremony, and if that is not done, she is nevertheless declared to be his lawful wife and has legal right to his property. The Canon law rules the same.

The Swedish law further rules concerning children, which are procreated outside of wedlock: If a man impregnates his fiancee, under promise of marriage or secretly, and later marriage follows, the children are legitimate and the woman has the rights of a lawful wife.

We thus see, that sexual intercourse between engaged single persons under certain conditions is sanctioned by the law, and that their union may be declared a legitimate marriage.

For many men and women, who cannot marry, for some reason or other, there is no other way than free marriage, especially if a man must choose between that and prostitution. The free marriage is, under many conditions, just as moral as the legitimate, although its happiness is many times marred by tongues, that injure the reputation of the mother and cause her suffering unless she cares nothing for the world's judgment.

The mother of an illegitimate child may live happily with its father, when she trusts him and he is devoted to her, and she is often convinced, that they will belong to each other forever.

The free union usually becomes legitimate after

the contrahents have learned to know each other sufficiently and circumstances permit, and that is often the hope of the woman.

Despite the presence of real love, many a mistress becomes dissatisfied with her false position and considers her life too lonely and dismal. Many free unions are happy only for a time. By degrees difficulties and gloomy thoughts appear, not always from "cooling love" but more frequently from worry about the future and the woman's false social position.

The single woman is, with some exceptions, in the end an impossibility. Her continuous sigh is: "My future, my uncertain future." The single woman is as a rule an abnormality. She cannot exist alone. Sooner or later, often after a time of trials, she feels the necessity of being united to a man.

If on the one hand marriages often are unhappy, so on the other hand are free unions often threatened by accidents and disharmonies. The main condition for happiness in them, as in marriage, is true love, which can do very much indeed for maintenance of a free union, even under adverse external circumstances. But misunderstanding and dissentions may appear during the course of years, and coldness may in one or both parties take the place of love.

It might be easy to separate, as no legal formalities are required, but one thing is certain, viz: that it is woman, who draws the shortest straw, if she does not become happy in another union or enjoy a good economical position. Man in these cases is the stronger and the difference of the position of man and woman is enormous. Woman ages quicker than man. Where he easily procures new connections, if

he so wishes, woman, who has often seen her best years, encounters greater difficulties in securing a new friend or husband, and stands often alone with insufficient or no means of support. She may be able to support herself by her own labor, but often she must assure herself of daily bread through another liaison or prostitution. If she has a child, as is often the case, and the father has not properly cared for it, her motherly love may give her new strength to work and fight life's struggle.

Many a forsaken woman finds her only consolation in her child, but innumerable lose even this, when adversity comes and they tremble for the contempt shown the mother of an illegitimate child.*

As this social judgment strikes the mother and not the father of an illegitimate child, motherhood in such cases is not conducive to happiness, and most of such mothers become despondent indeed at the discovery of their pregnancy, as they consider the child a disgrace. The formerly happy mistress broods month by month. She may go through her trial, if supported by her friend or her family, but she often lacks this support and cannot endure.

Love, especially a lover's true love, and humanity from those surrounding her are in such cases necessary, and it would be cruel not to assist the pregnant woman or to speak harshly or contemptuously to her,

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*This describes conditions in Sweden, where most illegitimate children are born, depending upon the complete absence of criminal abortions which kill at least half a million children every year in the United States, according to the best statistics.

which, sorry to say, often occurs from her nearest kin. One should not make matters worse by lecturing, but try to help her by kindness.

How often those, who have born illegitimate children become victims of despair, bordering on insanity, if they do not possess a true friend as support. Life is barren to the poor, deserted one, all nature is gloomy and dark, the sun does not shine as formerly, people appear different, all appear dark and gloomy. She does not know what to do, and thus mentally deranged, she ends her life and that of her child.

The man goes free from such sufferings and he is often indifferent, even though he knows of his fatherhood. What a lack of honor, of conscience!!

Thoughtlessly and rudely many a one has said to the sorrowing, unmarried mother of his own child, when she in vain has insisted upon marriage: "You are not the first nor the last one who has met such a 'woman's fate,' thousands have gone through it and have been forced to endure it and become sensible and fulfill their duties to their child." Such men have been rightly described as they really are, by modern writers on social problems. In his drama, "The Home," H. Suderman thus allows the singer, Maude, to say to Keller, father of her child: "Liar, traitor, coward!—You are a stranger, who gave free course to your passion and then, laughing, went away.—When I see you in all your cowardly glory unable to assume the least responsibility for your actions, and on the other side see myself, who sank through you to a pariah-woman and was expelled from all decent company—Oh, I am ashamed of you. Fie, for shame!"

The mother of an illegitimate child feels herself despised by the community, and fears the time, when she must inform her child that it has no legitimate father. It is true enough that among the peasants another opinion of right and wrong is prevalent concerning motherhood of a single woman, by reason of customs and habits and common sense, but among other social strata the ecclesiastical idea rules and there the "illegitimate mother" has often been driven to despair by the severity of parents and society.

The man who enters a "love union" with a woman, even though it is free, should feel his duty and answer for the consequences. He must know, that it is his duty to care for the woman and her child, and he must also assist her financially, when she has lost her health through confinement or miscarriages, etc. He must also consider her lessened ability to support herself as years advance and her lessened chances for entering new relations of love.

The free union may be free, compared with marriage, but it is nevertheless invariably a bridle on liberty through its real nature.

One may speak of obtaining a separation as a trivial matter. It is true, but only formally, and separation in a free marriage should never take place without fulfillment of certain duties, which should be determined at the beginning of the agreement.

In the United States there are penalties for breach of promise, through which the principle of duty is recognized and confirmed upon entering a love union. Similar laws would certainly be of great importance in Europe, where they do not exist. Thus the sense of duty and responsibility would be developed, as it

is indeed dormant in many men, concerning sexual morals and fatherhood.

The subject has lately been treated by Dr. R. Plohn in "Reform der Liebe" (in Frauen Rundschau, Jan 1904), who with truth declares the first step in love-connections to be a formless civil marriage.

It is a shame for men that they have made so little effort to protect women in relation to free sexual unions, as for their own health and pleasure they cannot be without intercourse with women.

It is a shame for legislation—the work of man—that it has not sufficiently protected the weaker sex, but has, on the contrary, made woman as miserable and imperiled as possible in certain relations, by means of barbaric regulations.

In temporary and purchased sexual connections man believes himself free from all obligation upon payment of a small sum of money, which possibly is insufficient for one day's support—and he may have impregnated the woman or given her some contagious disease. Sense of duty and honor bids him protect woman under such circumstances.

Formerly woman was disrespected within the church, as the cause of man's sexual temptations, and she has during nearly 2000 years of Christianity been made to suffer in the name of morality. She was finally persecuted shamefully and burnt as a witch. Although men have been unable to live without women and have sexual connections with them, women have through men and their legislation, supported by the sexual morality of the church, been treated as a fallen being, and with superior coldness and revolting cruelty. Instead of speaking of fallen

women, one should say ruined—ruined by men and bad social conditions. As women have a social function to fill, and men need them, they should be protected with consideration for their social martyrdom, and should not be placed without the bounds of society as a despised pariah-cast.

There are young women, who permit their lovers sexual intercourse without being passionate themselves, and not infrequently has pregnancy been the consequence, which causes them to lose their positions, yes, and brings them into disgrace.

Are these women "fallen"? Far from that. Even if sexual passion has driven them to intercourse with their lovers, they would not be fallen, but so they are named by "respectable society." One has sometimes seen warmhearted women, who in the newspapers, advocating a milder opinion and judgment of young women, who have killed their newborn children, have used the word "fallen," clearly from old custom according to prevalent sexual moral.

Some time ago a woman wrote an article, in which she advocated the erection of an orphanage, moved by the sad fate of a servant girl in Stockholm, who had killed her baby and was sentenced to a term in prison: "How many ladies would engage a girl condemned for murder of her child? I only ask. Help, but do not ruin. You might say, that to build an orphanage would be to encourage immorality and there may be some truth therein, but the misery would not be worse than it is, and let us women not try too much to intrench ourselves behind our rigid virtue and look down upon an unhappy *fallen* sister,

but help her and smooth her way instead of condemning her."

The marriage institution as organized by the Christian church has had one deplorable consequence, viz: That it has fixed too low a differentiation between so-called legitimate and illegitimate children —a heinous injustice, which has caused an enormous amount of suffering in individuals, who have not themselves to blame for their social position, and which has branded unmarried mothers as less moral.

Parental duty has thus often been stifled, single mothers have been driven to murder their children for shame's sake, and the father has believed himself to have done his duty, when he has sparsely supported his child, to which he has often been compelled by the court. Gustaf III of Sweden proposed (1778) to lessen the punishment for the single woman, who had a child, for the purpose of preventing child murder. When the same king (1789) proposed to abolish the death penalty for child murder, the Riksdag (house of representatives) opposed it and the clergy in Christian zeal went so far as to petition for annulment of the mitigation of 1778. Gustaf III expressed himself in his answer against such a relapse into barbary and uttered these wise words: "Experience does not prove that the former punishment, which the clergy wishes restored, lessened the number of child murders, but caused a pregnant single woman to look upon the child as a misfortune and she extinguished an innocent life for her own salvation. What else is then open to do, but by milder punishment induce her to believe that she is mother, to help both her and her child, when mostly in need of help, to

redress from a fault, but not make her unhappy for her whole lifetime and expose her to misery, want and despair, which finally leads to loss of two lives, one innocent, another guilty."

Gustaf III thus in this question was the spokesman of enlightenment and humanity against the clergy, which upon the foundation of the Canon law and opinion of a punishing, cruel and loveless God, defended the old idea of sexual life and crime and would not agree on any mitigation of the laws by taking into consideration natural justice and fairness.

The Royal letter of Oct. 17th, 1778, also ruled, that a single, pregnant woman should not be mentioned by a disreputable name in public records, but be named servant, housekeeper or some other honorable title.

We hope that a more enlightened future will give woman satisfaction for centuries of suffering and injustice, repeal all laws and rules which tend to hold her in an inferior position and violate her dignity.

The time has also come to protect free marital unions, to abolish the name "illegitimate children," and otherwise reform and humanize the entire sexual and marital legislation.

Although marriage is meant to be a life time union, and those who enter it for true love usually think so, it is necessary to allow divorce, as unexpected conditions may change character and feelings.

Marriage should not be a burden or unbreakable fetter which forces husband and wife to live together although they no longer suit each other.

They do not then live in wedlock, but in slavery.

To continue an unhappy or unharmonious marriage is often injurious to all concerned, even the children, who should never become witnesses of enmity between their parents, as that is anything else than for their good.

Divorce should under all circumstances be allowed after mutual agreement or by request of either party, as it proves lack of love on the part of one of them, thus removing the only real foundation for marriage —true mutual love.

The state authorities should only regulate property questions and protect the rights of the children, but should not interfere with the divorce of the parents, as that is their own affair.

Marriage has certainly not been made happy by formal indissolvability, and many have been unwilling to enter wedlock on this account or the great difficulties in the way of obtaining divorce.*

It should also be customary before marriage to enter an agreement about mutual relations, income, property, causes for divorce, education of children, etc.

Such agreements would never be injurious to either party, but would, on the other hand, improve opportunities of happiness by understanding of mutual duties, as education to devotion and kindness, fighting against unpleasant habits and qualities of character, etc. Many people have given good examples in that respect.

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*In sweden it is difficult to obtain divorce. In our country it is altogether too easy. "In medio consistit virtus."

CHAPTER X.

EARLY MARRIAGES

Economical and Social Conditions Prevent Early Marriages in Europe—Difficulty of Entering Early Marriages Increases Prostitution—The Marriagable Ages in Different Countries —Most Critical Period of Life—No Rigid Rule can be Followed—Most Countries Have Reached a Maximum Population—The Decrease in Marriages in Modern Times—France the Most Civilized Country—Cause of the National Happiness of France—Indiscriminate Child Production——The Parental Duty to the Unborn.

However rapidly civilization has advanced, it is a sad fact that in European countries abnormal economical and social conditions have made it impossible for young men to marry at the time nature has indicated—as people on a lower plane of civilization do.

Now it has happened, that some people in the name of morality and religion have advanced rules for chastity and abstinence and tried to make the sexual instinct appear as a sinful feeling, thus endeavoring to make people fit the prevailing abnormal conditions.

But one cannot thus change mankind. Man has a desire for love, and sexual instinct, and consequently, sooner or later sufferings and troubles resulting from

unsatisfied sexual desires appear or else the moral rules are thrown overboard.

Dr. Black, who has directed our attention to the fact, that the difficulty of entering early marriage increases prostitution, also says, that this latter will persist as long as civilization keeps its present abnormal state, despite milk-and-water philosophy in a small percentage of humanity.

Woman's desire also should not be neglected in the sexual union question.

She also has sexual instinct and during present abnormal social conditions innumerable women are placed outside of marriage. Although some are not very erotic, many have a great longing for love, without gratification except in free unions or temporary connections.

Through long abstinence in the unmarried state men often contract diseases and weaknesses, injurious not only to themselves but also, after marriage, to wife and children. Some become too weak for performance of the sexual act, and thus make their wives unhappy, or they become infected by venereal diseases, which are contagious for years although apparently cured.

Turks and other Orientals marry their sons very early—about eighteen years or still earlier,—and thus protect them against the scourges of the western countries, *i. e.*, masturbation, prostitution and venereal diseases. In the United States of America one usually marries earlier and these early marriages are favorable to the individual morals and the wealth of the country.

Education is there more limited and rapid than in

Europe and people are more practical-minded than learned, wherefore men find it possible to marry while young.

But in Europe, where school, and especially University study courses are so long and difficult, and conditions of existence less favorable, marriages cannot be entered early. It takes, for example, in Sweden from 10 to 12 years after the completion of a college education to become a physician, who is then at least 30 years of age before he can think of marrying. Educated men must wait 10 to 15 years after entrance of manhood before they can think of marriage, and during that time they have gone through the most critical period of their lives and that which has the greatest influence upon their future and character. Education may be ever so good, principles of life ever so elevated, they cannot suppress nature's laws.

The strife for existence has made its problem more complicated and the question of matrimony more difficult as the age for marriage has become too late in life and living expenses too enormous.

One must give advices concerning the demands of the heart in relation to social conditions, which can be followed by the majority. But these rules are not the rigid ones of asceticism, which are severe and sad. Morality and custom, division of labor and capital, etc., must be made to conform with the demands of the human organization.

Following the words of God to be fecund, increase and fill the earth, many Christians have thoughtlessly, and supported by the clergy, created millions of human lives only that they may die early or live in

misery and want, ruining mothers' health and fathers' wealth. One has often known of preachers' families blessed with too many children, which they are unable to educate or support. It is told of a pious country preacher, that when his wife bore him triplets he said, at the appearance of the third child: "God, stop your blessing!"

In olden times, when the earth was sparsely populated and sustenance was easy to obtain, one could people countries without limitation, but it is very different now and most countries have already reached their maximum population. Sweden was in the middle ages comparatively over-populated on account of plural marriages, and young men were forced to leave their country on viking expeditions to find new homes. Often a father would drive all his sons but the eldest away to find their fortunes somewhere else.

One can as a rule say that the nation which has placed the marriage age beyond the real youth has made a great advance, as too early marriages have proven themselves injurious. The bodily development must have reached maturity before young people marry, otherwise the offspring will be poor and the young mothers' health will be impaired.

Everywhere in Europe one has found a great mortality among married women below 20 years of age. One supposes that among European women of civilized nations the ovaries do not reach their full development before the 19th year and therefore a strong offspring cannot be created before that time.

If possible most persons should be married before the age of about 21 years. A general rule cannot

be fixed, as so much depends upon temperament and the fundamental condition for marriage, mutual love cannot be commanded by a certain age, but depends upon the most varied conditions and not infrequently accidents.

In nearly all European countries marriages have decreased in modern times. There were thus per 10000 inhabitants:

In Sweden	1751.....	3,641 married.
In Sweden	1800.....	3,604 married.
In Sweden	1850.....	3,265 married.
In Sweden	1870.....	3,266 married.
In Sweden	1890.....	3,344 married.
In Norway	1769.....	3,760 married.
In Norway	1801.....	3,470 married.
In Norway	1855.....	3,221 married.
In Norway	1865.....	3,240 married.
In Prussia	1816.....	3,509 married.
In Prussia	1852.....	3,309 married.
In Prussia	1867.....	3,359 married.
In France	(which makes an exception)	
	1806.....	3,584 married.
In France	1836.....	3,699 married.
In France	1851.....	3,894 married.
In France	1866.....	4,045 married.

In Sweden marriages in 1000 people were as follows:

1751-1760.....	9.09
1791-1800.....	8.55
1831-1840.....	7.14
1861-1870.....	6.54
1891-1900.....	5.93

The lowering of the marriage rate has thus been considerable, or about 3.16 per 1000 in 150 years.

The main reason of this almost general decrease of the number of married people is, as statistics show, the increased demands for living nowadays and the increased difficulties of supporting and educating children. The influence of economical conditions is proven by the circumstance, that in quiet, favorable times the marriage rate increases, but during hard times it decreases.

Thus in Sweden the good crops of 1753 and 1759 resulted in a great increase in marriages and the poor crops of 1756 and 1757 a corresponding decrease. The variations were the same during the years of 1771, 1790 and 1803-1837.

It is interesting to note, how only the first marriages are influenced, and that the remarriages go in the other direction, as the latter usually are entered by those, who have already a home of their own, while single persons from economical reasons cannot furnish a home and thus must desist from marrying.

If we compare the average age at entrance into marriage, we find:

	(For Men)	(For Women)
1851-1860.....	30.88	28.34
1861-1900.....	29.95	27.01

The average age has thus decreased a little—0.93 for men and 1.33 for women, in 50 years.

This average age for the first marriage was:

	(For Men)	(For Women)
1882-1887.....	28.43	26.85
1891.....	28.75	27.01
1892.....	28.93	27.06

1893.....	28.89	27.05
1894.....	28.94	27.06
1895.....	28.90	26.91
1896.....	28.85	26.83
1897.....	28.84	26.77
1898.....	28.67	26.68
1899.....	28.55	26.57
1900.....	28.46	26.50

The tendency to earlier marriages is considered by the Central Statistic Bureau to prove the increasing importance of industry, as an old observation shows, that marriages are entered earlier in industrial than in agricultural countries.

It is of special interest to compare the avearge ages of men and women at the first marriage in the different age-periods, which were:

	(For Men)	(For Women)
-20.....	67	2,308
20-25.....	9,106	12,633
25-30.....	10,993	8,938
30-35.....	4,873	3,562
35-40.....	2,182	1,660
40-45.....	873	770
45-50.....	382	285
50-55.....	147	114
55-60.....	51	32
60-65.....	20	16
65-70.....	10	2
70-	2	00
	28,706	30,320

The above table gives a true idea of the number of early marriages or those which are entered before the

age of 25 years. Of the 28,706 men who married the first time, only 9,173, or 32%, were in the ages up to 25 years, while 19,533, or 68%, were over 25 years of age.

Of the 30,320 women who married the first time a considerably greater number, 14,941, or 49%, were in the ages up to 25 years, while 15,379, or 51%, were over 25 years old.

One should remember that these statistics cover population as a whole, or all classes together.

But it is a known fact, that men with university education (professional men), teachers, preachers, physicians or lawyers, as a rule marry later than others on account of their many years at the universities, poor income, debts, etc.

Prof. Ribbing has thus found for teachers and preachers of Lund's Diocese the average age was 35.9 years and for Swedish physicians 34.2 years. Discouraging statistics indeed!

As to the question of abstinence until marrying, one readily understands the enormous difficulties and it is no surprise to find the truth of Dr. Swensson's assurance, that more than half the number of all Swedish university students have contracted venereal diseases.

Statistics of population have been greatly influenced by the use of preventives, and one would get a false opinion of the nativity of nations, if they were not considered. Many writers opposed to using them have made great mistakes in that relation. The fecundity of marriages is very different from what statistics show. We know that for every couple there are the following number of children:

In Holland 4.88
In Norway 4.70
In Prussia 4.60
In Sweden 4.52
In England 4.33
In Denmark 4.18
In France ..... 3.46—etc.

These statistics are only numbers and prove nothing about the fecundity of the different people. It only shows to what extent preventives are used.

France has since long ago been known for its small nativity, and many statesmen and national economists have therein seen a sign of retrogression of the physical and mental vitality of the French people. The condition is really very different, and not so serious as it appears. It is very simple. In no other land are preventives used as much as in France. Frenchmen are practical and economical and wish to live under good economical conditions. They do not wish to have more children than they are able to take good care of, educate and help forward in life.

Not long ago a Frenchman, F. Lataste, treated the question of voluntary limitation of the number of children in relation to morals and the interests of country, family and humanity, and thus he especially considers the French custom. He comes to the conclusion that it evidences social progress, and that decrease in population does by no means prove to be a sign of retrogression. The custom depends, he says, upon the wish of parents to give their children as good or beter, a social position as their own, and they know that it takes means to educate them, the cost of education increasing with increased civilization.

They also wish to give their daughters a good dowry and obtain positions for their sons.

That decrease in the number of children in French families shows no deterioration of the race, is proven by the known fact that Frenchmen are just as prolific as other nations, when these considerations are out of the question, as is the case in certain provinces or where they live in countries where they need fear no overpopulation and where every child means an increase of capital, as for example in Canada, where French families often have six or seven children or more—even up to twenty or twenty-five.

Lataste also directs attention to the fact that although population means much to a country in case of war, children are always more or less of a burden, not only upon the family, but also upon the country. Wherefore it is important that no more exist than may easily be educated, and one should not squander means upon beings doomed to early decay or who are of negative value. For French military matters it would be perilous indeed if population should be stationary when Germany increases so considerably (over 4 millions in 5 years), if France did not possess its strong colonies and Germany was not endangered by sociological and economic conditions through overpopulation and had so little use of its unimportant colonies.

An Englishman, Prof. E. S. Beesley, has also treated the question of limitation of the number of population in the following manner: "When we see a family with more than the average number of children, we do not draw the conclusion that that family is in good circumstances, but rather the

opposite; we believe that it has encountered greater difficulties than others to obtain food and clothing, education of the children and to have them taught some trade. It is complained, that in England all positions, from the highest to the lowest, are filled. What shall we do with our unoccupied? There is a problem which worries statesmen and philanthropists. During 10 years (1883-1893) 2,440,641 have emigrated, but less than one quarter have gone to the colonies and three-quarters of them have gone to the United States of America, where they do not remember England with affection, but often with the most bitter hatred. Frenchmen are ridiculed for their aversion to emigration, but one should rather respect them therefor. France is the most civilized country on earth. Its wealth is enormous, and more evenly distributed than in England. Its inhabitants are as a rule more industrious, prudent, sober, saving, better disciplined and more sociable than ours. All of this is closely related to the small increase of the French people. * * *

"One sees in our papers praise of the rapid increase of our population, and simultaneously one sighs over the necessity of importing the greatest amount of our food products. But these two things are very closely related. * * * In France the family is firmer, more intimately held together, more permeated by the feeling of mutual obligation. France, taken as a whole, has a sounder home institution than England, probably because the former has not been to the same extent exposed to the injurious influences of want of home, change of house, emigration, factory system,

poverty laws and unregulated increase of population, of which we are so proud. * * *

"The main reason why the national happiness of France is so much greater than our own is, that its population is less numerous and that there one takes earnestly into consideration the responsibilities and duties of the family."

Beesley also remarks that according to statistics the number of newborn has decreased considerably in England during the last few years, and adds: "There is no doubt, that the reason for this decrease is the same as in France, *i. e.*, the increasing reluctance to create more children than people are able to educate according to their financial position."

Even savages or half-civilized peoples use preventives of different kinds to prevent entrance of semen into the female generative organs, as they know that to be the condition for impregnation. Women object to poor health, and worry over having many children.

Abortion is also practiced to a great extent among people of lower civilization, who see nothing wrong therein. It has taken considerable time indeed to make people understand that abortion is a crime against nature, and in civilized countries punishments have been fixed for such interference with nature's laws. It is nevertheless common in some countries, for example, the United States, where it is practiced to an enormous extent and no secret is made of the barbaric custom.

Among the natives of Australia, New Zealand, New Caledonia, New Guinea, on the Malayan Islands, Sandwich Islands, Borneo, Sumatra, in China, Cochin-

China, India, Central Asia, Turkey, etc., abortion is often resorted to by single and married women.

Ploss considers abortion as the reason for no illegitimate children being born in the Orient where it is easy and not punished. It is quite common among wealthy people of Constantinople to have abortion produced, when they have two children. An English physician testifies, that Turks do not consider abortion as anything wrong, and let it be performed by midwives, usually with perfect tranquility, although often serious hemorrhages and inflammations follow. Oppenheim also says, that abortion is often practiced in Turkey and is allowed until the fifth month, as according to the Mohammedan belief there is no life of the fœtus before that time.

Strong reasons are also behind such an interference with nature, as fear of shame or punishment for bearing an illegitimate child, and worry for food and difficulties of carrying with them too many small children (as they often are nomads); also fear of losing their beauty or ability to have sexual intercourse with the husband, etc.

Although too great fecundity by many people is looked upon as a calamity, that opinion is not the prevailing one. Among many people it is even considered as something despicable or bestial to have many children. One has heard Indians and Greenlanders call such people dogs, when told of their great fecundity by travelers. Among many savages or semi-civilized nations a great family is a rarity, as few mothers have more than two to four children, and one knows that this limitation is intentional. Among others it is considered a disgrace to bear

children too closely in succession, as the younger thereby rob the older of proper care. Many lowstanding people have a number of children but they die early from lack of care, ignorance and want, and the increase in population is consequently small.

The real fecundity cannot be estimated by statistics, for only biology can give us a fair estimate. It proves that a healthy woman may bear 20 to 25 children. This is the true fecundity and it is the same in all people where woman menstruates about 30 years. Such a fecundity is nevertheless rare on account of many reasons, for example, long nursing, short marriage periods, death, divorce, mutual agreement not to have more children, female diseases, male or female impotency, venereal diseases, etc. But under normal conditions, when disease, etc., does not prevent and marriage continues from 10 to 20 years, it is possible that 10, 15 or 20 children are born. One deceives a young, fairly well-to-do family, if one claims, that statistics prove that 4 to 5 children are the average number of children, as they may just as well have three times that many. Discreet people should prepare themselves for emergencies. They know, that they can educate and take care of only 2 or 3 children, or if they don't know, they will certainly soon make the discovery.

How often I have been a witness to want, sickness, intellectual and moral degeneration in poor homes on account of too large a family. No prayers to heaven and no physician's advice have helped, but man and wife have found themselves witnesses of broken furniture and dirty and ragged clothes, scarce food for their hungry stomachs. The cheeks

of the children grow paler and disease is a daily guest, until death claims one after another as its victim. In the formerly pleasant, now dirty, overcrowded home the husband finds no enjoyment, so proceeds to the saloon and the emaciated wife offers no more attraction to him. After all these "blessings of happy motherhood" the mother dies, often from consumption or some other wasting disease, and leaves her children whom she wished to help and who are urgently in need of her care. Nothing but sorrow and misery!

With few children families that now are poor as a result of many, would be happy and well-to-do.

Poverty is often the cause not only of sickness but also of crime and makes it impossible to develop the higher mental faculties, prevents education, dulls body and soul.

Many families rejoice in having only one or two children when they see the misery of other families with a number of children. One has often seen the great despair of the man and wife with many children, when they suspect a new pregnancy, and thus parental love is lessened and some parents even feel relieved at the death of their children. Poverty and misery have made them so unnatural as to thank God for taking their children. A horrible parody on religion, indeed!!!

Without reflection and conscience many poor married couples have brought a multitude of children to this earth without being able to support them. This is really to tempt God, and a heavy responsibility rests also upon others, who claim it to be God's will and do nothing to better the conditions. Soon the time

will come when communities must take measures against indiscriminate child-production, especially in families, which depend upon public charity. It is sin indeed to allow innocent beings to be born only to want, misery and suffering. One country has lately legislated concerning motherhood-insurance and child-bearing-protection, prohibited employment of pregnant women and formed special support societies for them during the latter part of pregnancy and nursing period, etc. This is justified indeed and must be considered a great social advance, but certain limitations must be decided upon to insure success, so as not to cause carelessness and thoughtlessness in creating children.

To prevent over population it is necessary either that prudence limits the number of children or that sickness and want decimate the population.

Certain followers of Malthus have proposed a legislation against marriages of poor people.

Sismond des Sismondi says: "A community must not let those who have placed themselves under its protection die from misery, and it should not allow those to be born, who cannot but die from want. It is a duty not to marry, when one cannot assure ones children of a means of existence. Authorities must observe that social duties are respected, and it is no abuse to prevent marriage of those, who are most likely to forget these duties. Marriage of beggars should never be permitted. Marriage between the poor should be superintended, and one should demand guaranty for coming children."

There is reason to ask, "Why do poor people create children, and especially many children?" Respon-

sibility toward children must be present in parents, or children will some day judge their parents.

Through many children in poor families, children of the street are created, who obtain no care whatever. They live from an early age as nomads, are forced to steal, and are lowered in every respect.

In all large cities one sees every day signs of lacking culture, uncouthness and roughness of this degenerated youth, which cannot be governed and excites harm and disgust. Vices, bad example, drunkenness, immorality, etc., thus populate prisons and houses of prostitution.

The idea of limited families seems more and more to become popular. At a meeting of "Friends of the Swedish public schools," Rector Fr. Lundgren thus expressed himself: "It is a crime to believe that God, if He gives children, also will give bread. A family which can barely exist with four children has no right to have five. The children are entitled to require of the parents not to be brought into a life, which the parents are fully aware must be a life of sickness and want. They have the privilege of demanding care, protection and education."

The philosopher Condorcet gave expression to the following venerable words: "If one takes for granted that reason keeps even step with science and art, that ridiculous superstition ceases to dominate public morals and thus lowers instead of purifying and elevating them, people must understand that they have duties toward beings yet unborn, and these duties are not to give them life but happiness. Their welfare is the welfare of mankind, of family, of community, and not the primitive idea of filling the earth with

useless and unhappy beings. It might happen, that there comes a limit to means of existence and a greatest possible population without bringing about a premature destruction of created beings."

Often the health of woman is ruined by many childbirths following closely in succession. It is a very common thing to see families with six or seven children, where the wife has had one or more miscarriages, where some of the children are dead, and where the mother suffers from anæmia and general debility. Many such examples might be given, but it is unnecessary as we all know them only too well.

Aside from the mother's ruined health, and premature death in families with many children, there is another no less terrible condition, viz: the ruined life of the father, who becomes worn out and sickly from overwork in trying to support his large family. If he dies, the poor widow stands alone without support, often without insurance, and how often one has heard her exclaim at the bier of her departed husband: "Where shall I go, with all my fatherless children? We have nothing to eat!" We hear every day of the sufferings of poor families, the cause of which is a superabundance of children.*

I have often heard pious and child-loving women say: "How absurd, that women should have children

*I will again direct the attention of my readers to the fact that the author writes in regard to Swedish conditions. In our country it has gone too far in the other direction. Criminal abortion is the curse of the United States and only better education of our physicians, morally and professionally, will help us.

without limitation!" They have also directed attention to the brutality thereof, and compared such mothers to "cows who are constantly pregnant." They have even, from lack of the necessities of life, doubted the wisdom and goodness of God. A married woman, who at the age of 25 years had born six children and had two miscarriages, feared renewed pregnancy, when menstruation was again delayed temporarily, she told me that upon awaking one night and finding the flow to have commenced, got out of her bed, fell upon her knees and thanked God for having spared her from new sufferings. The time of grace was soon over, and she become pregnant and bore several more children, to her great sorrow and agony, until she at last found a means of preventing them.

Many young men wish to enter early marriage but are afraid to do so on account of the possibility of having many children, which they could not support with their small income. It is therefore clear, that limitation of the number of children is necessary, and in Europe such questions and the necessary means of precaution are openly written of, described and discussed.*

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*In our own country it is quite different. Everything here is ruled by bigotry and false puritanism. Abortion is almost unknown in Europe, but here in a puritanical Christian country half a million children are murdered in cold blood in their mother's womb. It is time to begin a reformation. Clandestine prostitution, venereal diseases, immorality in all of its worst forms, exist openly and yet secretly among us. We must look upon sexual matters without prejudice,

If one wishes man to enter marriage "chaste," as is requested of woman, *i. e.*: without having had sexual intercourse—one must do everything to enable him to marry early in life.

Absolute and continuous abstinence cannot be expected from the great majority, as seen in previous chapters of this book. Modern reformers should speak less of "sin" and immorality when they complain of man's sexual life, but rather direct their efforts toward improvement of existing conditions so young men may cherish hope of early marriage.

One thing is certain, marriage is not only a question of the heart, but also a financial one; wherefore it is necessary for representatives of legislation and capital to do everything for the improvement of the economy of the majority of young men, for example, through sufficient salaries, prohibition of too high prices for the necessities of life, rents, etc.

As true love must be the foundation of marriage, one should arrange it so young people of both sexes

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with pure hearts and eyes. The author speaks of preventives, but we cannot translate his words, as anything pertaining to them, their manufacture, sale, or discussion through writing or speech, is forbidden by bigotry, false modesty and puritanism, and yet we know that only the surface is clean, that deeper it is rotten, far more than in any European country, where everything is conducted in broad daylight. I appeal to every honest man and woman to wipe away this stain from our national life by demanding truth in everything. Falsehood and graft are our arch-enemies.

may easily become acquainted and learn to know each other. Public opinion must also be changed so that no class—or money-prejudices—can make marriage impossible between young people of different stations in society, if they really love each other.

The young people themselves can also do much by economical foresight. Married men can live just as cheaply as when single—yes, cheaper, if they are sensible and have not too many children, etc.

The snobbish custom of starting expensive housekeeping, with elegant furniture, servants, etc., must be counteracted. It is better to begin with a few, small rooms and plain furniture and marry at the age of 21 to 25 years, than to wait until one can procure an elegant home, etc., at the age of 30 or 35, or still later.

Young ladies of good families must remember how difficult it is for young men to marry under other than unpretentious circumstances, and thus must give up any thought or union with a girl who is spoiled and unable to live economically and without pretentions. Many a young woman spends altogether too much money for her clothes and unnecessary articles and never thinks of saving part of the allowance from her parents or of educating herself to be a practical and sensible housewife with thoughts of her own future home. Thus many a marriage has been prevented and prostitution been encouraged by habits and customs of "ladies of good families."

It is certain that circumspection, restriction of luxury and superfluous needs may, in many cases, further happiness and prevent suffering in the sexual and marital sphere.

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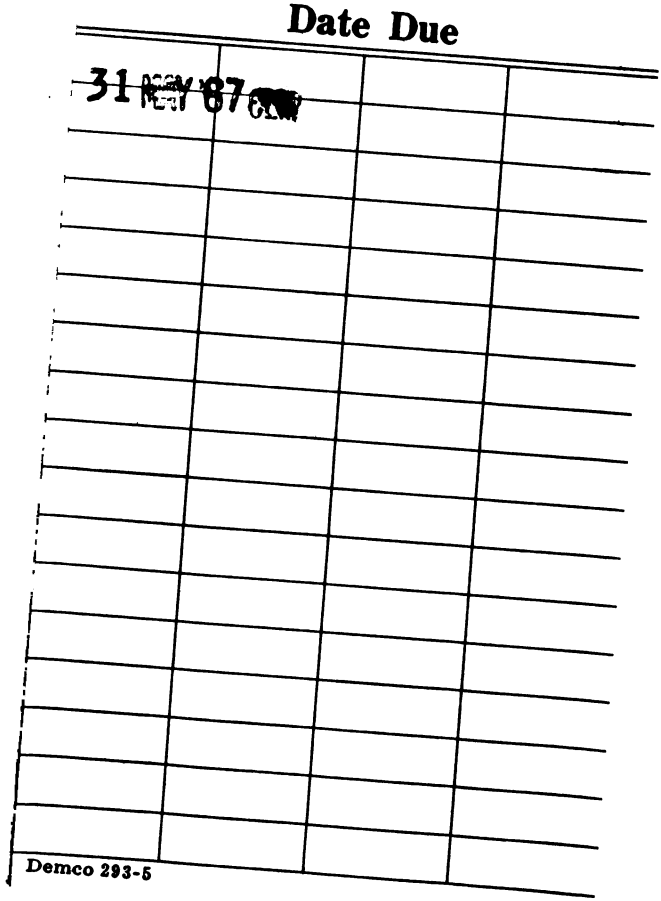

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